THE
Rock of Ages
Exalted above
Rome's *imagined Rock*
On which her
CHURCH
Is builded:

She proved not to be the onely Church of Chriſt; her corrupt Doctrines reproved not to be Apoſtolick, but contrary to the true Church of Chriſt in the Apoſtles Dayes,

Alſo, Divers Arguments anſwered, which may convince the *Papiſts* that they are not the true Church. Wherein a Book is alſo anſwered, called, A *Catechiſm againſt all Sectaries*; *Newly publiſhed by* C.M. *in the Year* 1661.

By Francis Howgil, *a Member of that Church which is coming out of the wilderneſs.*

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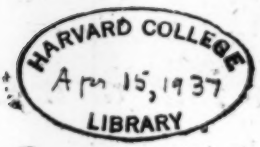

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The Rock of Ages exalted above Rome's *imagined Rock on which her Church is builded*, &c.

GReat hath been the Havock and Spoile that the Beaſt which *John* ſaw riſe out of the waters, made againſt them, in deſtroying them who received not his Mark in their foreheads; and the cry hath been long, *Who is able to make war with the Beaſt?* and great hath the ſuffering been (theſe many ages) of the Children of Light, and ſtill is of the Members of the true Church of Chriſt, which is in God, which hath proceeded from her, who ſate as a Queen upon the Waters, which are Nations, Kindreds, Tongues and People, which hath been the ſeat of *Myſterie Babylon*, the Mother of Harlots, who hath held out her golden Cup of Fornication, ful of A-

bomination, false Doctrine and Error which the Nations have drunk of, and the Kings of the Earth have been made drunk with, and all have been in instabilities, and have reeled and staggered upand down in the dark, in the night of ignorance, and have wildered in the Mysts of Error, and lost the true Foundation, and are gone from the Rock upon which the true Church is builded, which is neither *Peter* nor his Successor, but Christ the true Foundation, which abideth sure; and all that believ in him, and have their minds staid upon him, know settlement and establishment in that which the Gates of Hell prevails not against.

But blessed be the Lord, he is come, revealed and made manifest, who is able to make war with the Beast and his followers, and a discerning is given unto his servants, that they can distinguish betwixt the Cup of Fornication, and the Cup of Blessing, and betwixt the Table of the Lord, & the Table of Devils; betwixt the true Church, the Lambs Wife, & Mysterie Babylon, the Mother of Harlots; betwixt the Heavenly Treasure, which is communicable to the Saints in Light, who are Members of the true Church, and the Mer-

Merchandize and the corrupt treaſure of the Harlot, which the Nations, Kindreds and Tongues have been forced to buy, by reaſon of the forcing and compelling power of the Beaſt; and ſo the Nations have been begotten into a ſtrange nature, into the cruel nature, killing one another about the forms of Worſhip, and ſhadows, and the ſubſtance hath been known but to a few, neither the Lambs nature, which is meek and innocent, and the Leaves of the Tree of Life, which heals the Nations, hath been known but to a few, which is the cauſe of all the Broiles, Murthers and Maſſacres, Impriſonments and cruel Torments which the Nations have afflicted one another with, who have profeſſed Chriſtianity, but have been out of the life, and out of the nature of the true Church, which Chriſt is the Head of, which is Wife unto the Lamb; and herein is the true Church manifeſt from the falſe; The falſe Church hath propogated and encreaſed her number of Members by force and awe, and *Cain's* Weapons, and many have been forced into a belief, and a feigned kind of Profeſſion, rather than by ſound Doctrine, or anſwering God's Witneſs in Peoples hearts and conſcien-

ees. But the true Church, who is of the Husband's Nature; her weapons have been, is, and wil be ſpiritual, and yet is mighty through God, to beat down ſtrong holds of ſin & wickedneſs in people, and hath by ſound Doctrine and a good example, anſwered God's Witneſs in people's Conſciences, without forcing to any thing, but recommended themſelves to every one's Conſcience in the ſight of God, and would have every one perſwaded in their own hearts (by the Lord) of the truth which they believed, and not to take things by tradition and hear-ſay, as the falſe Church and her Members have done, and ſo have had no aſſurance of *God's* Spirit in their hearts for what they did, and ſo doubts have ariſen in the mind, becauſe *whatſoever is not of faith, is ſin*: But God is opening the eyes of many, and enclining the hearts of many to ſeek after the aſſurance of God's bleſſed Spirit in their hearts, for what they do believe.

And now *Reader*, I ſhall preſent thee with a great fardal and bundle of the Whore's Merchandize, and of the counterfeit Ware which ſhe hath long deceived the Nations with, which hath long laid

laid as mouldy and rusty in this Nation, but now new trim'd up, and presented again to this Nation as for precious treasure, and it is not to be concealed in a narrow corner, or put off under hand; so that this Merchant of *Babylon* hath presented it to publick view with a great confidence that people that hath been tossed up and down, and have found no rest for their souls, at last may come to make a trial of this Merchandize, and see what it wil do; but lest any should be cheated and deceived with such counterfeit Traffique, I could not chuse (having the knowledge thereof) but declare against the deceit thereof, and to give warning unto all to beware how they touch, tast or handle it, lest they be defiled and corrupted by it, and their understandings darkned, and their Consciences defiled: And the Merchandize is this, tituled, *A short Catechism against all Sectaries, by way of Question and Answer; wherein all the Doctrines and Practices of the Church of* Rome *are asserted for infallible and Apostolical*; wherein also it is holden out, *That the Church of* Rome *is the onely true Church, out of which theres no salvation*; and some Arguments to prove the same: Also in this said Book,

all that are not of the Church of *Rome*, are condemned already as *Hereticks*, *Sectaries*, wholly to be without salvation: Newly published and translated by *C. M.* and *London* printed for *P. S.* 1662.

And though we have given publick Testimony both in word and writing (in divers Nations) in doctrine and practice; yet such hath been the envy of many professors, who have denied the Church of *Rome*, that they have accused us for holding *Popish* tenents, yet now on the other hand by this *Popish* Author, we are condemned as *Hereticks* and *Sectaries*, and to be without salvation: And thus they who have been under the Beasts power in the Apostacy, have tost us upon their horns from one to another, and have pushed us this way and that way; and every party and sect hath reckon'd us, and join'd us with them whom they judged to be transgressors; but it is a small thing to us to be judged by man's Judgment; for our Judgment is with the Lord, and he judgeth in righteousness, and unto him we appeal, who in his own day, when righteousness comes to be revealed in peoples hearts, they shall come to know us as we are, and the truth which we believe and walk in as it is in Jesus.

But

But that ſuch a heap and bundle of falſe Doctrine, and Superſtitious and Idolatrous practices may not go unreproved God hath put it into my heart to bear my teſtimony againſt it, and all the confuſed heap of darkneſs which is laid down for Catholick Doctrine, and to diſcover the deceit thereof, leſt any ſhould be beguiled and led into the dark paths of Ignorance and Error, and ſhould become an Inhabitant of that City, which hath ſhed the blood of the Prophets and Martyrs, where now Chriſt is crucified.

Firſt of all, the Author ſaith, *There is but one true Religion wherein any can be ſaved.*

Anſ. 'T is true, there is but one true Religion in the which ſalvation is witneſſed, which is confeſſed by all who profeſs Religion, and every one wil needs lay claim to it; and many have contended even by force and arms ſince the Apoſtacy entered in, and hath kill'd and deſtroy'd one another about the name or ſound, without the thing it ſelf; and all Profeſſors of Religion who are in that nature, are not in the true Religion in which ſalvation is witneſſed: The true Religion ſtandeth

in the Power of God, and to be exercised in those things which the Power of God directeth every one in, who believe in it, and to be obedient unto the commands of Christ, and to keep his sayings, and to follow his Example in righteousness and holiness; and in that which overcometh the World, and giveth victory over it, and keepeth out of the pollutions of it. And this is the pure Religion which purifies the heart & conscience from dead works, and teacheth to love Enemies. Now the Church of *Rome* is manifest not to be in the one true Religion, but have departed from this Faith, and this Doctrine: Let all Nations bear witness where your Religion hath been professed, how you have kept this Faith, and walkt in this Religion; if any have dissented from you these many hundred years, and that upon good grounds, as *Luther* and *Calvin*, which thou art so angry at, and bring'st many Calumnies against, and slanderous things, and lyes, of which thy Vessel is ful. Now they, with all others that dissent from you, you have reckon'd (and do) as Sectaries and Hereticks: And in case it were really so, if you were in the true Religion, and in the Faith of Christ, you would

not

not destroy so many mens lives as you have done within these thousand years; I appeal to all Nations where your Authority hath been exercised; how many have you kill'd, tortur'd, burnt to ashes, and destroyed the Workmanship of God: But it may be thou judgest such a distinction as this will cover a little, as, *To hate their Heresie, and to love their persons*; but how you have lov'd their persons, I hope *England* hath not yet forgotten; instance *John Wickliffe*, whose bones you took up and burnt forty one years after his decease; and how many hundreds more hath been burnt to ashes in *England*, in later years, as *Hereticks* and *Sectaries*, whose blood yet speaks and cries for vengeance upon that City, that Church and Religion, which hath drunk the blood of the Prophets & Martyrs. So in what I have said, the Church of *Rome* (to all unbyassed spirits) wil appear to be out of that one true Religion, and that Faith and Doctrine which Christ deliver'd; and so salvation is not to be looked for amongst killers and destroyers: And so what I have said may convince the Author of this Book, that they are not in the one true Religion

in

in which ſalvation is witneſſed.

And this Roman Church hath been always viſible and univerſal ſince the Apoſtles dayes, and Infidels have alwayes been obliged to join unto her; yet one cannot be bound to ſeek that which is inviſible: And the marks and ſigns of this Roman Church are four, comprized in theſe words, I believe in the true Church, which is One, Holy, Catholick and Apoſtolick.

Anſw. That there was a Church at *Rome* in the Apoſtles dayes, is not denied; ſo was there at *Antioch*, at *Philippi*, at *Theſſalonica*, at *Corinth*, and divers other places that I might inſtance, which were as viſible as *Rome* was, and as much a City ſet on a Hill, as *Rome* was; and not inferior in Doctrine, Gifts & good Works, to *Rome* at all, but as to Precedency and Antiquity, may claim priority before *Rome*: And if he pleads that *Peter* was at *Rome*, and (as he ſaith) was Chriſts Vicar and Biſhop; and if becauſe of this, *Rome* doth excel, (which the Scripture is ſilent in) *Jeruſalem* might claim priority before *Rome* in this, for he (we read of) was more converſant at *Jeruſalem*, and a Miniſter of Circumciſion, and *Paul* miniſtred to *Gentiles*, who

who preacht two whole years both to *Jews* and *Romans*, which were Gentiles; but it ſeems the very imagining *Peter* to bee Biſhop of *Rome* hath made *Pauls* work void, and hath turned his work out of doors; but however he which hath uſurped the Name of *Chriſts Vicar*, hath turned both *Peter* and *Paul* their Life, and Doctrine, and Practice out of doors, to ſet up Pride and Deceit. But what blindneſſe and ignorance is this, to judge that God hath bound himſelf ſo by promiſe to any place, that he will always continue with them, whether they abide in his Doctrine yea or nay: And though Chriſt ſaid, *The Gates of Hell ſhould not prevail againſt the Church*, had this onely a Limitation to one place; if it muſt needs be underſtood of a place outward, becauſe of theſe words afore-mentioned, then why is it not extended as well to *Antioch*, and the ſeven Churches of *Aſia*, and the reſt afore-mentioned; hath not the Gates of Hell, and powers of darkneſs prevailed againſt them places, and the Turks taken poſſeſſion thereof. And as for your Church at Rome, which thou ſaith cannot err, and hath always been

viſible

visible and universal: What saist thou to *Marciliamus*, Christ's Vicar as you judge? Whether did he not lose his keys when he sacrificed to Ido's, in the tenth year of *Diocleſian*? But it may be then thy Church must not reside in Christ's Vicar, but in a general Council: But hereafter we wil consider whether they have been alwayes one, and could not erre.

Secondly, That whereby the *Roman* Church gives us a Mark and Sign to be the true Church, to wit, Universality and Visibility makes her clearly to be a Harlot; for *John* saw the true Church flye into the Wilderness for time, times, and half of time; now if yours hath been visible and universal all this time, times and a half, then you are not the true Church; for Universality comprehends all Nations, Kindreds, Tongues and People; and if this be the Seat of your Church, then absolutely your Church is *Mysterie Babylon*, (and not the Lambs Wife) for she sate upon Nations, Kindreds, Tongues, Peoples and Languages, which were Waters.

And

And here is your Catholick, Visible Church measur'd with God's Measuring-Rod: First, To be the Harlot, because she was never in the Wilderness. Secondly, because her seat hath been so Universal and Catholick, as Nations, Kindreds, Tongues, Peoples and Languages hath been the seat of your Church, which are the Waters which *John* saw; and so truly may be called the *Great City.*

And as for *Infidels being obliged to join to you*, this hath been because you have forc'd and compell'd by your power and outward force where you had dominion, and to escape your tortures, rather than by sound Doctrine, or a holy Example. Or,

Secondly, Because your Religion hath stood in so many formalities and ceremonies, which hath been very pleasing, and so near unto the Heathens nature.

And thou says, that *one cannot be bound to seek that which is invisible*: I say, through faith God hath been seen who is invisible; and Christ said, *Seek, and ye shall find*; and the Kingdom of God is spiritual and invisible, and the natural and visible

visible eye never discerned it, for the Church is in God, and God is a *Spirit*, and Christ is the quickning *Spirit* who is the Head of the Church which is his Body; and the spiritual and invisible eye is that which discerns the Head and the Body; and you that looke gazing after things that are visible, have never discern'd the Members of the true Church of God as such, neither have known them, but have condemned them as Hereticks in all ages, as your generation hath done, who have been in *Cains* way.

Secondly, If *Unity*, *Holineß*, *Universal* and *Apoſtolick*, be the marks and signs of a true Church, then yours is not the true Church no more then they you count Sectaries and Hereticks, which thou saist, are no more one than Cats and Dogs: The comparison is odious, and like a suarling, catching spirit, who would tear every one that cometh nigh thee. And what if there be *Proteſtants*, *Puritans*, *Anabaptiſts*, *Independents* and *Quakers*, these titles are but nominal, and there is not one amongst all these, but they acknowledge one God, and Jesus Christ to be the Head of

of the Body which is his Church, and one Spirit by which the Saints are ſanctified; and they acknowledge Chriſts Doctrine in words, and his Worſhip, that it is in ſpirit and in truth, and walketh nearer to the practice of the Apoſtles and the Church in their days, than you do: And if in ſome things they do vary, why may not variety be allowed by thee, where it is onely nominal and circumſtantial, as well as thou canſt allow variety of *Ave Maries*, *Creeds*, and *Pater Noſters*, which thou ſaiſt delighteth? But why haſt thou not judged at home? Thou muſt not think to lead us like Animals by the Head, as your Church doth poor ignorant people, to receive every thing for *Apoſtolick Doctrine*, becauſe the Church of *Rome* calls it ſo, and cryes *Unity*: Might not the *Sectaries* as thou call'ſt them, return this upon your ſelves, that you are not at unity, and not one? What meaneth the diverſity of Orders in your Church, which may be called ſects, that is, *Jerom's* Order, *Auſtin's* Order, *Gregory's* Order, *Carmalites*, *Crouched Fryars*, *Franeis*, *Anthony's*, *Bennet's*, *Dominick's*, *Trinity*, *Baſil*, *Brigandine's* Orders? All theſe kind

of

of Orders, and many more, with every one their distinct Service, Formalities and Ceremonies, what a heap of Sectaries are here, and yet *Rome* cryes *Unity!* Besides, what contradiction in your Councils, may hereafter be made manifest, and in your Vicars, one throwing down and condemning that which others have set up for *Apostolick doctrine.* So if *Unity* be a mark of the true Church, then you are without this mark and sign more than they which you call Sectaries.

Thirdly, If *Holineß* be a sign of the true Church, you are without this sign also more than the Sectaries, as you are pleased to call them: What cruel Murthers, Massacres, Tortures, Bloodsheds hath been acted by your Church, and that by Commission from his Holiness, (so call'd) Christ's Vicar, against them that have dissented from you upon good and warrantable ground, onely upon the account of Religion, because they could not acknowledge the Pope to be the Head, and Christ's Vicar, and receive all Decrees, though never so repugnant unto the Doctrine of Christ; yet because for Conscience-sake many have

have denied such things, nothing but fire and sword have been threatned, and the force thereof hath been known in many Nations; as for instance, in *Germany* and the *Low-Countreys*, *France*, *Pyedmount*, *Holland*, *England*, and *Ireland* of late years, many thousands massacred (not in War, but) in holes, hundreds of Houses burnt, men, women and children; children taken from their Mothers Breasts, & knockt against the Walls, tos'd upon Pikes and Spears, wounded with Swords, thrown into Lakes and Rivers, stript naked, starv'd in cold seasons, through such like inhumane and savage cruelty: Commissions given from your Nuntio's and Agents to rob, to steal, even Servants from their Masters, even upon this account only, to weaken & enfeeble the *Sectaries* and *Hereticks*, as you stile them, to advance your Holinesse's Chair, and to progagate your holy, or rather unholy Church and Religion, which things remain fresh in the memory of many Nations to this day? besides, doth not your Church tolerate *Stews* and Adulterous Houses in the Cities where you have Dominion? Besides, Pride abounds amongst you, more than the Nations beside. And so your Church

hath neither this Mark nor Sign of Holineſſe.

Fourthly, As for your *Church* being *Catholick* and *Univerſal*, you want this ſign alſo; If it be One, *Univerſal* comprehends all Nations, like as all the World (in compariſon) were your Church: What, is *Germany*, *France*, *England*, *Scotland* and *Ireland*, nothing? What, is all the *Turks* Dominions of your Faith? And thou ſaiſt, In *Aſia*, *Affrica* and *America*, all is coming to an end. There is that riſen, and ariſing in *America*, which muſt ſpread over the Nations; the breath of the Lord bloweth, which will daily dry up the Waters, which is the Seat of your Church, which you ſo much boaſt of: And what, have you converted all the *Indians*? nay have you not hardened their hearts againſt the Name of Chriſt, becauſe of your cruelty and unholy converſation among them? So that the Name of *Chriſt* and *Chriſtian*, is become as odious unto them, as *Mahomet* is unto you; And ſo you are without this Sign, as that you are the true Church.

Laſtly, That your Church is *Apoſtolick*, if this be the Mark of the true Church, then you are without this alſo; for you are

neither *Apoſtolick* in Doctrine nor Practice; your weapons are carnal, theirs ſpiritual; their Head was Chriſt the Light of the World; your Head is viſible and carnal, which darkens the World; they turned people from darkneſs to light, and to the Word of Faith in their hearts, and to know Chriſt in them to juſtifie them: But one of your Rabbies told us lately, you had no ſuch Doctrine in the Church of *Rome*, as *Chriſt in you*: The Apoſtles turn'd them to the Annointing, and to the Spirit, to be taught by it, and to be led by it into all truth, and to worſhip in it; and you turn them to Images, Pictures, Crucifixes, Beads and Altars, and ſo keep people in outward things, which feed the ſenſual and corrupt part. Laſtly, they ſaid *bodily exerciſe profiteth little*; and moſt of your Worſhip ſtands in obſerving of days, meats, drinks, waſhings, ſprinklings, Altars, Tapers, lighting and bearing Candles, bowing, creeping to the Croſs, turning, wheeling this way and that way in all time and parts of your Worſhip; ſo that there is no time left for the heart to be exerciſed towards God; And ſo you are not Apoſtolical, and ſo are without this true ſign of being the true Church of

God. But I ſhall deſcend to particular things, which is aſſerted, and ſeems to be proved, but very weakly: But we can expect no Wine but ſuch as is in the Bottle.

It is aſſerted by this Author, *That the Pope is the Head of the true Church, in which ſalvation is onely to be expected;* And his proof he brings, is this; *Chriſt hath ſo ordained it, in ſaying to* Peter, *Matth.* 16. 18,19. Upon this Rock will I build my Church; *and Chriſt hath given power to him and his Succeſſors to be a Head to rule and govern the Church; and as there is an Emperor to be Head of the Empire, and a King of the Kingdom, ſo* Peter *and his Succeſſors are the Head of the Church, and have the Keys of the Kingdom of Heaven, to bind and to looſe, and to remit and retain ſinnes.*

The Apoſtolick Church hath this Doctrine, That Chriſt was given to be the Head of the Body, which is the Church, which is ſpiritual, though in the World, yet not of the World; and the Father hath committed all power in Heaven and Earth to the Son, and hath ordained him to be a Leader, a Teacher, and a feeder of his Flock, and to be his ſalvation to the ends of the Earth, and his glory he will not give to another: But

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it ſeems the Church of *Rome* hath ſoared ſo high in their conceits and imaginations, that they judge all this Power to be given unto the Pope, *Peter*'s Succeſſor, as they ſay: Now we do not read of *Two Heads* to the *One Body*, which is the true Church, *Eph.*4.4 15. And ſo this is a contrary Doctrine then that of the primitive Church; and Chriſt who is the Head of the Body, he ſaid, *Lo I am with you to the end of the world*: And ſo it is the meer arrogancy and pride of the Pope to be called the Head of the Church, and an intrenching Chriſt's Power and Prerogative; and that ever *Peter* was called the Head of the Church, we do not read; and that of the 16. of *Matthew* is but a poor proof to prove *Peter* to be the Head of the Church; for Chriſt ſpoke unto his Diſciples, ver: 15. and asked them, *Whom ſay ye that I am? Peter* as one amongſt the reſt ſaid, *Thou art Chriſt the Son of the living God*; and Chriſt ſaid, *Upon this Rock will I build my Church, viz.* Upon him which was revealed unto *Peter* by the Father, the Son of God, which was the Rock which the Fathers eat of, and drank of, Chriſt the Rock of ages; and *another Foundation can none lay* (ſaid the Apoſtle)

then that which is laid already, *Christ the Rock and Corner-stone*, and not *Peter*; for Christ is unchangeable, and abideth for ever, and so was not *Peter*, though *Peter* and the rest of the Apostles received power from Christ; yet in the 22. and 23. verses of the same Chapter, he was gone out of the savour and discerning, and Christ said unto him, *Get thee behind me Satan, for thou savourest not the things of God*; and what though it could be proved that *Peter* was at *Rome*, a Pastor, an Elder, or a Biship, who fed the Flock, and did feed the Flock, and so might be reckon'd as an Elder, and worthy of Honor in respect of his labour and diligence in the work of Christ; is the Promise so entailed to *Rome* or to any place, that the next that succeeds in that place must needs receive the same honor, when he doth not the same work, which is worthy of honor, neither is in the same power; but this I am sure of, though the Church of *Rome* lay claim unto *Peters* Bishoprick, as they say, yet they have not done his work.

And secondly, If *Peter* was at *Rome*, and a Pastor, yet he was not a Lord; for Christ reproved that when they strove which

which ſhould be the greateſt, and ſaid unto them, *The Gentiles exerciſe Lordſhip one over another, but it ſhall not be ſo among you*; and though *Peter* and the reſt of the *Apoſtles* who were in the power of God, had that which did open into the Kingdom of God, and ſhut out that which did defile; yet this we are ſure of, he ſold no Pardons nor Indulgences for gain and filthy lucre, as many have done whom you call *Peter's* Succeſſors, and Chriſt's Vicar, and Univerſal Biſhop, and viſible Head; but it's manifeſt how the Pope became viſible Head, and Univerſal Biſhop, not becauſe of any work or labour in the Doctrine of Chriſt, or the Work of the Goſpel, but by means of the *Roman* Emperor; for while the Chriſtians were under perſecution and ſuffering, there was no talk of Viſible Heads, or much of Univerſal Biſhop, for then *Rome* had no more priority then the reſt; for the Churches at *Conſtantinople*, at *Jeruſalem*, at *Cæſaria*, at *Cyprus* and *Alexandria*, for the firſt three hundred years, they had as much power in their ſeveral Churches, as *Rome* had, and often the Elders or Biſhops of the aforeſaid Churches did reprove ſharply the Biſhop of *Rome*; But at laſt about five

hundred years or upward, *Phocas* to aſpire to the Empire of *Rome*, he murthered his own Maſter *Mauritius* and his Children, to attain unto the Empire; So at that time *Boniface* the third was Biſhop of *Rome*, and *Phocas* ſomewhat fearing, and willing to have *Boniface* his favour, condeſcendeth to all his Petitions, and grants him to be Univerſal Head-Biſhop over all Chriſtian Churches; and there was the firſt riſe of *Rome*'s viſible Head; for this frivolous reaſon of being *Peter*'s Succeſſor, could never have raiſed him to that height, but then the Emperors Power and Authority became to be the more forcible plea; for before that time the Biſhops of *Rome* were choſen by the Emperors conſent, but after he had got power, Emperors could not be choſen but by the Popes conſent; and then came the Biſhop of *Rome* to be a viſible Head, and be called Univerſal Biſhop, Chriſt's Vicar, a Lord Spiritual over all the Churches, and in proceſs of time, Lord temporal over all the Empire.

*A*nd thus your Church of *Rome* became magnificent and great, and to ſit as a Queen upon the Waters, Nations, Kindreds and Tongues, as you acknowledge your

your Church of *Rome* hath ſpread over; and here is a Head and a Body which are joyn'd together in union: Chriſt is the Head of the true Body, which is his Church and his Wife; and *Antichriſt* he is the viſible Head of his viſible Church and Wife, *Myſterie Babylon.*

The next piece of Merchandize which the Author brings forth to view, is *Purgatory*, and prayer to be made for the dead, and alſo prayer unto the Saints; and the Authors proof is 1 *Cor.* 3. 15. where the Apoſtle ſpeaks, *Every mans work ſhall be tryed, and that work which will not abide the fire, muſt be burnt*; and this the Author calls *the fire of another World*; and prayers for the dead he proves out of the 12. of *Maccabees*, and prayer to the Saints: He ſayes, *it's lawful to pray in this world unto good people*; *and* Paul *while he lived, did pray for others, and alſo did beg their prayers: And the Angel in the firſt of* Zachary *prayed for Iſrael*; *and there can be no harm in praying to them that can pray for us.*

Anſ. Them that dwell in the ſhadow of death, are like to ſpeak out of thick darkneſs; and they that have made a Covenant with death, are loath to have it broken; and they that have a mind to continue in

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ſin while they live, have a mind to put the evil day afar off, and Judgement afar off; and evil-doers will never have it time to give account for their evil deeds, and ſo puts it off till they are dead, and to another world; and let the Devil have preheminence in their hearts while they live, and reckon their ſins venial, and light faults; this is contrary to the Doctrine of the true Church of Chriſt, and contrary to the Apoſtles Doctrine, who ſaid, *The wages of ſin is death*; and there is no ſinne goes unpuniſhed nor unjudged; and *Sion* is redeemed through judgement, and by the Spirit of burning; and Purgatory is a fiction, a falſhood, and a lye: & there is no cleanſing from ſin in another World; *Solomon* ſaith, *As the Tree falleth, whether to the North, or to the South, ſo ſhall the tree lye*; and the Word of God, who hath received it in their hearts, which is as a fire that purifies; and the Blood of Chriſt is that which cleanſeth from all ſin: & there's not any cleanſing from any ſin, but by it, & there is no cleanſing in another world; but Purgatory hath been invented, and prayer for the dead, that thereby the Pope might be enriched, and ſell the invented Prayers and *Ave Maries*, and ſo

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cheat people of their money; and there's no ſacrifice to be offer'd for the dead who dye in their ſins, nor no remiſſion after this life.

And as for praying to the Saints, the Scripture makes no mention of; & though *Paul* did pray for others, and beg the prayers of others, yet he prayed not for them when they were dead, neither did beg the prayer of the dead, but prayed for them who were believers in the true Church, and deſired the prayers of them that were living Members, and were alive, and lived in the world, and were redeemed out of it; and the Angel prayed not for the people of *Iſrael* when they were dead; and that which thou calls *Jeremy*'s prayer in the *Maccabees*, was never ſpoken by the Spirit of the Lord, nor the offering was not made in the will of God; and the Prophet ſaith, *Though Abraham know us not, and Iſrael be ignorant of us, yet thou O Lord, art our Father.* And the Lord ſaid unto *David, Seek my face, and call upon me in the day of trouble, and I will hear and anſwer*: Not upon *Mary*, Peter and Paul, *Dominick* and *Anthony*. Again, it's contrary to the practice of the Saints in the primitive times, and contrary to the Doctrine of Chriſt, who ſaid unto his Diſciples, *Whatſoever*

ſoever you ask in my Name, the Father ſhall give it you: He doth not ſpeak of any other Name; neither is any Prayer or Supplication accepted of the Father, but in the Name of Chriſt alone. So theſe Doctrines are falſe, and Doctrines of Devils, never commanded nor practiſed by any of the Saints in the primitive times, but onely have been invented and practiſed by the Apoſtates, who have erred from the faith and Practice which was once deliver'd unto the Saints, which the Church of *Rome* hath made ſhipwrack of in many things, which I have made appear; and I ſhall proceed to more particulars to manifeſt it, leſt any ſhould be beguiled with ſuch deceitful Babyloniſh Merchandize which the Nations are too much corrupted with already.

The next falſe Doctrine which the Author lays down, is, *That Chriſt is really and perſonally in the Maſs, and in the Euchariſt*: And his proof is *Luke* 22.19. 1 *Cor.* 11.25, 26. For ſaith he, *God who is Almighty, is able to change Bread into his Body, and Wine into his blood (in the Maſs) as he did change the Water into Wine, and make the World of nothing. Hence alſo by the way you may learn, that we are no Idolaters, adoring the Euchariſt,*

riſt, becauſe it's no more Bread, but whole Chriſt, our God and Redeemer, who placeth himſelf there by Miracle after the Prieſt hath uttered the ſacred words of Conſecration; yet the external accident of Bread and Wine remain, as our eyes repreſent to us; but faith tells us, the true Body of Chriſt is hidden under it, and the ſubſtance and nature of the material Bread is there no more.

Oh horrible Blindneſs, and groſs Ignorance; great Idolatry, and horrible blaſphemy; your Prieſts by their words it ſeems, can make *God* who made all things, and can make *Chriſt* the Redeemer, then your Prieſts are greater then *God* and *Chriſt*; for he which createth and maketh, muſt needs be greater then that which is created and made: And thou confeſſes that it is really Bread and Wine before the Prieſts ſacred words are uttered of Conſecration, but afterwards it becomes the real and true body of Chriſt; yea, whole Chriſt our God and Redeemer: So it is clear that the Prieſt hath power, in your judgment, to make the body of Chriſt, to make God and whole Chriſt a Redeemer; Oh that ever ſuch groſs darkneſs ſhould enter into the hearts of the ſons of men: As for thoſe

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two places in *Luke* 22. 1 *Cor.* 11. it is but a pitiful ground for you to plead, that the material Bread, and the material Cup is the very Body and Blood of Christ; was not Christ present, when he broke the Bread, and gave the Cup, and after too, and alive. Did they eat his Body when he was with them, and drink his Blood? Was his body broken for them then, before he was offered up? and was his Blood shed then, before he suffered upon the Cross? nay it's manifest he was alive in the Real Body, after they had eaten the Bread, and drunk the Cup, and this was a sign unto them of his Suffering for them, and of his Death; and as the Apostle saith, *As oft as they eat the Bread, and drunk the Cup, they shewed forth the Lords death till he came.* (And reveal'd himself in his own life and power) and then they saw and feel'd that which was signified through the figure before, that like as the Bread and the Cup did nourish the natural man, likewise their souls were fed and nourished with the *Bread* of Life; and the *Cup* of blessing which they knew and feel'd little of, when Christ broke the *Bread*, and gave the *Cup*; and doth not Christ say, *I am the Door, I am the Way, I am the*

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Vine; and also, *This is my Body*, and *This is my blood*; Why should one place be literally and naturally understood and interpreted, and not another so.

2*ly*. And we do not question what Christ can do, but what he did; That he turn'd water into Wine we do believe; and that God made the world of nothing is for thee to prove yet, and that Christ made himself Invisible, & passed through his enemies somtimes without being seen, we believe; but that he made himself Invisible, vvhen he broke the *Bread*, and gave the Cup to the Disciples, is clear contrary to the aforementioned Scripture, and divers others; or that he conveyed himself so invisibly into the Bread, and into the Wine, as you ignorantly suppose, or that he was so under it, as thy own word is; so as that he was not seen visibly by the Disciples, even when they eat the Bread, and drank the Cup, and after he bless'd it (is utterly false;) for they saw him before he took the bread, and when he took it, and bless'd it, and brake it, and when they eat it, and after they had eaten, he was visible in all these moments of time, is very evident both by *Matthew*, *Mark*, *Luke* and *John*, in their Narration

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on of the Supper; and ſo all your twining and turning, and vain arguments, are made void.

3ly. We do not believe that ever any of your Prieſts turn'd Water into Wine, or Bread into Fleſh, or Wine into blood, of one ſort or other; much leſs into the fleſh or blood of Chriſt: for thou ſaiſt the external Accidents remain, as our eyes repreſent unto us after Conſecration; but yet the nature of the material Bread is no more, as your faith teaches you; ſo it ſeems you confeſs the viſible appearance which may be ſeen and felt, as to the natural Aſpect doth remain; that the natural Elements of bread and wine ſtill remain in ſight, but the ſubſtance, nature and matter is no more in being, I ſhall appeal to the light of Chriſt in your conſciences, whether this be true yea or nay; Nay it is ſo ridiculous a thing, that I dare appeal to any man or woman that have not loſt their ſences, whether that which may be ſeen with the natural eyes, and may be felt by the natural hands, and taſted by the natural taſte, be not the very ſame in nature and matter after Conſecration as before, if the exter-

external Accidents do remain, as you ſay it doth, we will join iſſue with you in this thing for trial, if you dare venture it, and put it to proof, you and we with a joint conſent will chuſe Bread and Wine, and you and we will both eat and drink of ſome part of it before, and then your Prieſt ſhall conſecrate it, and we will hear and ſee what he ſaith, and doth, provided that he ſhall onely ſpeak to it, or pray over it, and then when he hath done, we will both eat again; and if it be not of the ſame ſubſtance, and the ſame effect, as to your own underſtanding, ſence and feeling, as you are men and creatures, which if there be no alteration, but it remain the ſame in ſubſtance, in taſte, in matter, nature and quality with that before Conſecration, then you ſhall confeſs your error, & deny your Doctrine; but if it be alter'd, we will deny ours, and join unto your Faith.

Or ſecondly, If you will ſtand to trial, and appoint time and place for two or three of you, and two or three of us to meet together, where both parties may be ſecure as to their perſons, you and we will take Bread and Wine, and

one part of it ſhall be unconſecrated, and another part you ſhall be allow'd to conſecrate as well as you can for the honor of your Church, and that which is conſecrated, and that vvhich is unconſecrated ſhall be ſet together, and ſhall be watched by ſome of each party; and if that which is conſecrated, do corrupt, and decay, as that which is unconſecrated, then you wil renounce your Doctrine, and leave your killing about it; but if it do not corrupt and decay as well as that which is unconſecrated, then we will deny our Faith, and confeſs that you are the true Church.

Laſtly, If you be not Idolaters, there was never any in the world, who ſay, that to adore or worſhip the Bread and Wine after conſecration, is no more Bread, but whole Chriſt, your God and Redeemer, who placeth himſelf there upon the Altar by miracle: It's a miraculous thing indeed, that that which is given unto you by the Prieſt, which enters in at the natural mouth, and goes into the belly, ſhould be the body of Chriſt, and whole Chriſt, and very God and Redeemer, as thou ſaiſt; that one perſon ſhould contain whole God, ſeeing the Scripture ſaith that the Heaven of Heavens cannot con-

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tain him; for he is the very fulneſs that filleth all things: Oh groſs darkneſs, and palpable ignorance which you have led people to believe! and call this Idol that Rats and Mice may eat, whole Chriſt, God and Redeemer! And you have deſtroyed and burnt to aſhes many for Hereticks, who could not believe this Doctrine. Therefore all people it's time to look about you, and ſee where you ſtand, and what you join unto: If you cannot receive this Doctrine for holy and Apoſtolick by the Church of *Rome*, not worthy to live; and without doubt, might not, if this Church had but that Authority which ſometimes it hath had in *England*: but I hope the eyes of many are open to ſee and detect this damnable Doctrine.

So what I have ſaid in this particular, may be enough to confirm them who are in any meaſure in the truth, and to keep them back who have deſires after this fornication, which the Nations hath drunk too much of: But I proceed to another particular; but before, take a word or two about the ceremonies.

The Author ſayes, That ceremonies were uſed by Chriſt at his laſt Supper; and they excite people to their devotion du-

ring the Sacrifice; but for proof you must expect none from this Author, and the Scripture is silent in the thing; and Ceremonies and Formalities are so far from stirring up the mind to God, that they indeed draw the mind to be busied in the exercise of them, from waiting upon God, & from worshipping him in the Spirit; & such Worshippers are onely accepted of him.

The Masse is said in Latine, and the rest of Divine Service; for if it were not, ignorant people might easily be mistaken, if these Mysteries were done in the vulgar Language; and because the Scripture hath been written in Latine, Greek *and* Hebrew, *and these three Languages were written upon Christ's Cross, and therefore these three Nations ought to use them at their Masse and Divine Service; but the Priestly Garments and Ceremonies gives enough to understand what is done at the Masse and Divine Service.*

Ans. This looks with a black visage to be Apostolick Doctrine; but however I shall search into it, and examine it by the Apostles Doctrine, before it be condemned: It's a good shift (indeed) to keep people from mistakes, not to let them know what they say or do; but this is contrary to the Apostles Doctrine, 1 *Cor.* 14. 7, 8, 9, 10,

9 10,11,14,15. *If a Trumpet give an uncertain ſound, who can prepare to Battel? And except words utter'd, be underſtood, how ſhall it be known what is ſpoken? If the meaning of the voice be not known unto him to whom it is ſpoken, the ſpeaker and the hearer are Barbarians one to the other: And when one underſtands not what is ſpoken, how can he be edified? And all ſervices ought to be done to edification.* So your Church is erred from the Apoſtolick Doctrine; and your Maſſe, and your Service doth not edifie at all, but you are as *Barbarians* one to another; for your Worſhip goes on in ſuch a pack Road, that the vulgar people would ſoon learn it, and know it, and (it may be) ſlight it, if they ſhould know the worthleſneſs of it; and therefore the onely way you judge, is to keep them in ignorance. And what myſterie is there in the Maſſe and your Service, ſeeing that it ſtands in croſſings, cringings, and abundance of endleſs ceremonies, and reiteration of words, which are patcht up by many Authors, contrary to Chriſt and the Apoſtles Doctrine: But it ſeems the Prieſts garments and ceremonies gives underſtanding enough to the Auditors; a dumb ſhew is enough for them, (like a Poppet

play) to make them understand the Mysteries of your Mass, an unbloody Sacrifice indeed, in which there is no remission nor acceptation. And here thou hast acquainted us with a Mysterie indeed! Because *Latine*, *Greek* and *Hebrew* was written by *Pilate* upon the cross of Christ, therefore they are called Sacred Languages! Sure the church of *Rome* hath lost both Faith and Reason; Will any that hath a friend that should be crucified upon a cross, and an enemy who condemn'd him, should set over him words in *Latine*, *Greek* and *Hebrew*, in contempt, that therefore a man should count the Crosse holy, and the Language sacred, as the Church of *Rome* doth, is great ignorance and idolatry, of which she is full, & therefore is not Apostolick, nor the one true Church in which salvation is to be looked for, as the Author would make people believe.

The next false and superstitious Doctrine which this Merchant of the Church of *Rome* holds forth for Apostolical, is, *The Reliques and Images of Saints*, and also *Prayer* by the *Beads*, by *number* and *tale*, as Brick-makers sells their Brick; And this the Church of

Rome,

Rome would put off unto us as Apoſtolical Doctrine.

The Reliques and Images of Saints are honorable in regard of the Saints which they have relation unto, and God himſelf makes uſe of them for his Miracles. Moſes *was enforced to honor the holy ground where the Angel appeared,* Exodus 3. *and* David *commanded the Ark to be adored, becauſe it was God's foot-ſtool,* Pſal. 99. 5. *And to honor the Reliques and Images of Saints is no Idolatry; for that is Idolatry to worſhip falſe gods; and Chriſt doth not take it ill that we honor his Saints and Friends: And to number our Prayers, if* Hail Mary *be ſaid upon* Beads *threeſcore and three times, it's becauſe* Mary *lived ſo many years; and the Prophet prayed ſeven times a day, and Chriſt three times in the Garden: And it's not evil to ſay our Prayers by number; and if five* Pater Noſters *be ſaid, it is in honour of the five wounds, and what would there be amiſs in this. And it's not Idiots that prays by* Beads, *but Catholick Kings, the Pope, Cardinals and Biſhops makes uſe of them; and variety delighteth the mind, and there is no better prayers then the* Pater Noſter, Ave, *and the* Creed.

Answ. The Reliques, or that which remains for all the Saints and Members of the true Church of Christ to follow, and to honor, is, To live in the same life that they lived in, and to honor him who was their life, by whose power they fulfilled the will of God, and to walk in the same foot-steps, is to honor him that was their life, and them also, who walked as examples of righteousness; and that power by which they became examples of holiness and righteousness, but for the Church of *Rome* to worship pieces of Cloth, Dead Bones, Painted Images, which may as well be called the Images of *Cain*, *Ishmael*, *Judas*, and all the seed of Evil-doers, as well as the image of *Christ*, or *Peter*, *Paul* or *Mary*, for any thing that they know, which they have but receiv'd by story, and is but as old Wives fables, which *Paul* to *Timothy* reproved. And hath the Church of *Rome* no better thing to put them in mind of the Saints life, then a dead Picture or Image made by the hand of the Crafts-man upon a wall, or a board, or parchment, or paper, this is Idolatry; for Christ promised to his Disciples, and to the true Church, *That he would send his*

his Spirit to lead them into all truth (which is an inviſible thing) and to bring to remembrance what ever Chriſt had ſpoken, and whatſoever was neceſſary as to Salvation, whether the Saints life and holy practices which they lived in; or whatſoever elſe as conduced to their peace and juſtification with God; and what Images did God make uſe of to ſhew his Miracles by? This is but an old fable formed by the Apoſtate Chriſtians, whoſe minds are turned after ſhadows and vain ſhews, and is erred from the inviſible life, and worſhips the works of mens hands.

2. Though *Moſes* did put off his ſhoo's according to the command of the Lord, where God appeared in power and glory to him; What is this to your purpoſe? as to create and form places, and Conſecrate them as holy, and then command reverence and honor unto them, this is but to worſhip the work of your own hands; and though *David* ſay in the 99 *Pſal.* 5 *verſ. Exalt the Lord God, and worſhip at his footſtool, for he is holy.* What of all this, doth God call Reliques or Images his Footſtool. And if the Author do judge that it was ſpo-

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ken of *Zion* and *Jeruſalem* outward, where *Aaron* and the reſt of the prieſts worſhipped; yet doth not Chriſt ſay, *It's not at Jeruſalem*, &c. *But they that worſhip God, worſhip him in ſpirit and truth*: What, doth not the church of *Rome* profeſs *Chriſtianity* and Apoſtolick Doctrine, and will now turn *Jews* or imitaters of them? What is *Rome? Jeruſalem* or *Zion*? And muſt Pictures invented, and dead pieces of bones and wood, be recommended unto the Nations as holy things? This is contrary to the Apoſtolick church, and with the life of God is judged; and the life of the Saints whom you honour in words, and make pictures of, and worſhips the works of your own hands, and crucifies the life where ever it appears, that they lived in, and teacheth a contrary doctrine.

3. Confeſſion may be made in words of the true God, and talk may be of his wonderous works, and yet people Idolaters; the church of the *Jews* who acknowledge the true God, and had ſeen and heard of his wonderous works, they eat and drank and roſe up to play; and theſe were Idolaters, & ſuch is the church of *Rome* (who take peoples minds up with garments and

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Veſtments, with *Altars* and *Candles*, with *Crucifixes* & *Agnus Dei*, with *Images* formed by *Painters*, with a piece of Bread called a *Holy Hoſt*, and *Euchariſt*, an *unbloody Sacrifice*) who neglects the life, and him that is the Head of the Body, and his Witneſſe in their hearts and conſciences, and leads them to worſhip and honour viſible and carnal things, and to buſie their mindes in the exerciſe of outward things which profiteth little or nothing at all, and ſo are Idolaters, worſhipping the works of your own hands, which Chriſt and the Apoſtolick church bore teſtimony againſt; for that which the creatures mind goes out after, beſides, or without that which may be known of God in the heart, is made an Idol of, and the true *God* is not minded; and them that honor *Gods* Friends and Saints, walks in their footſteps, live their life, and honor their ſayings; but your Church is contrary, who would kill, and have killed about theſe invented Foppries, which is contrary to the Apoſtles Doctrine. *God* accepts not prayers by number nor tale, nor for multitude of words, which are without underſtanding, and without the Spirit; this Chriſt counted as evil, and reprehended

prehended the Pharisees, and said, *It was like the vain repetitions of the Heathen, who thought to be heard for their much babling*; and the Salutation which the Angel gave to *Mary*, is no prayer: And that which is called the Apostles *Creed*, is no prayer; and them that are unconverted unto God, may prattle and prate over the words, in the unbelief, and never have any acceptance of God: And though the Prophet did pray seven times a day, it was according to the motion of God's Spirit in his own heart, which shewed him his state and necessity; and what is this to imitators, when they pray not with the same Spirit, neither in the same words? And what if *Mary* lived threescore and three years? who gave commandment that *Hail Mary* should be said threescore and three times over? The rest of the Saints are like to have but small shares of worship and honor, if she go with all this in a day. And what five wounds is that which the Church of *Rome* dreams of, that five *Pater Nosters* must be said for the honor of? With *Deceit* and *Ignorance* you wound him every day, and your *Pater nosters* doth not honor him at all, pattred oft over with your polluted lips, who are

given

given to ſpeak lyes, and your tongues to ſpeak miſchief, which Chriſt accepteth not: What, are you all new creatures that ſay, *Our Father which art in Heaven?* Are you born again? Are your Natures changed? Sin you not? Do you hallow his Name, who do not love that which ſhews your evil deeds? Would you ſee his Kingdom come, which ſtands in righteouſneſs? Where will you appear? Or how will you ſtand when he appears in his Power and Glory to take vengeance on all them that wiſl not that he ſhould rule in their hearts, who is the true Light that lighteth every man that cometh into the world? Would you ſee his wil done on earth as it is in Heaven, when you walk contrary to his Doctrine which the Apoſtolick Church walked in, and ſets up a numberleſs number of Traditions and Inventions of men inſtead thereof, which the Lord accepteth not, and you pray not with underſtanding?

5. As for your Beads, which are neither *Jewiſh* nor *Chriſtian*, but meer *Heathenish*, as to reckon the number or tale of that which you call your prayers by; and though Kings, Popes, Cardinals and Biſhops do the ſame, this is but a ſmall proof

as

as for Authority; Kings have drunk of the Whores Cup, and Popes and Cardinals have usurped power that Christ never gave, as to exercise Lordship, and be Lawgivers unto others; for the Lord is the Saints Law-giver, and the Saints Life and Judge, and he will not give his glory to another; for Kings have drunk of the VVhores cup of Fornication, and Popes have usurped Authority, and Cardinals have exercised Lordship over mens consciences, yea and over great Kingnomes and States too. And if they pray by Beads, as others do set forms by number & tale, they are as much Ideots as the rest are, who know not the Spirit to pray by. And so this is no authority to prove your practice Apostolical and holy; as for variety of prayers and worships, it delighteth the carnal mind indeed; but they that worship God in spirit and truth, they pray by the spirit, and in it, as *David* and Christ prayed, whether seven times, five times or three times, and with understanding; and that which they prayed in, was not various, but one; and it's by that one spirit which is not various, by which the sons of God cry *Abba* Father; and the variety of your formed charms, bablings upon

upon your Beads, God hath no regard unto, but is a ſmoke in his noſtrils all the day. And they that have exerciſed themſelves in theſe things, have not the witneſs of God in their own conſciences that they are accepted of God; and ſo I ſhal proceed to another Doctrine called Apoſtolical, and holy; and that is about Meats, whether they may be lawfully eaten at all times.

The Author confeſſeth they forbid certain kinds of meats, but it is but at certain times; and they are forbidden not as they are evil, and the Creatures of God, but becauſe they are forbidden by the Church; and his proof is the Apple which Eve *and* Adam *eat was not evil in it ſelf, but being prohibited; ſo to eat that which is good of it ſelf is not ill, but to eat contary to the Superiors mind and order, this is evil. The Bible and Scriptures ought not to be read, but leave is to be aſked of the Superior, becauſe there are many hard paſſages, which they which have little or no learning, as* Peter *teſtifies in his ſecond Epiſtle,* Chap. 3. *ſome underſtands it one way, and ſome another; and therefore it is the fitteſt for Learned men to judge of them, and they muſt judge whether people be in a capacity to read them.*

Anſw.

Answ. And why are Meats forbidden at certain times, Is this like the Apostolick Doctrine ? Are not all times and seasons in the hand of the Lord, and are all good to them that believe, and to the pure all things are pure, all times and seasons, all meats and drinks being sanctified by the Word, which made them all holy unto all that do believe: And if you forbid them not as they are Creatures of God, but because they are forbidden, I say, who did forbid them, or when were they forbidden ? by Christ, his Apostles, or the true Church of Christ in their day; but on the contrary Christ taught, *That which goeth in at the mouth, and in at the belly doth not defile the man, but that which proceedeth out of the heart, which is corrupted.* And *Paul* said, *What is sold at the shambles may be eaten, and no question made for conscience sake; for to the clean all things are clean, and to the believing all things are pure*; and who limited such meats for such dayes, and such times, the true Church ? No: but the Church of *Rome*, who are going on in that Doctrine the Apostle spoke of the 1. of *Tim.* and the 4. which he reckoned *a doctrine of Devils*;

but

but here is your Argument that muſt bring you off, becauſe you forbid it not at all times; I ſay, if it be *a Doctrine of Devils* to forbid at all times, then it is ſome part of the *Doctrine of Devils* to forbid at any time, ſeeing time and things are all good in the hand of the Lord: but if this Doctrine ſhould hold, what would become of your Dogg-days, and of your *Lent*, which has been patched up Week by Week by diverſe Popes; and of your Wedneſday, Friday and Saturday Faſts; ſo by this account of yours half of the year is either unholy, or elſe ſome meat is unholy for half of the year; but there is few but ſees your blindneſs, that in this much need not be ſaid, but onely thus, That which may be lawful in it ſelf, when it is prohibited by the Lord unto any particular, then it becomes evil; for whatſoever *is not of Faith is ſin*: But Chriſt alone, unto whom all power is committed, hath the ſole power over the Heart and Conſcience; and for any to make Injunctions and Prohibitions contrary to him, the ſame is Antichriſt; and ſo the practice which your Church commands is not Apoſtolical, but you bring

yoaks upon the true Disciples necks; which they that are made free by the Son, cannot stoop unto, neither join with; for whosoever doth, goes into bondage: And Christ is the Supreme Power unto whom all power is committed; and when He justifies, what Superior can condemn? And there is no need of asking leave of them that are Superiors, which reckons themselves as so, seeing every man stands clear in the sight of God, when he transgresses not against the Supreme Law of Christ in his Conscience; and to offend any Superiors who lays any Injunction contrary to the Command of God, is not to offend God, neither to break his Command.

2*ly*. It seems all parts of Religion is monopolized by *Mysterie Babylon*, in which *Rome* is compriſed, not onely Patents and Pardons sold for eating of meat, but authority and licence must be given to every one that reads Scripture, a thing which the Apostolick Church (before the Pope had a being) knew nothing of; but on the contrary, some were exhorted to read the Scriptures, and some were commended for reading

reading of the *Scriptures*, and for ſearching whether the things were ſo as *Paul* teſtified; and in this they were counted more Noble then they at *Theſſalonica*: but now it is become an ignoble thing, and not at all to be ſuffered to read the *Scriptures* without Patent or Licence in the Church of *Rome's* account, who have laid down *Ignorance* to be the *Mother of their Devotion*: But the danger is, becauſe there are hard paſſages which are not underſtood when people have little or no Learning, as the Author ſaith: What was it for want of natural Learning that *Peter* complained they wreſted the Scriptures, and therefore is it for want of natural Learning that the Scriptures are not underſtood, and for want of this they muſt not be read, as the Author ſaith: Ignorant man! what was *Peter* ſuch a great Learned man? a poor Boat-man, or Fiſherman, whom the Scripture ſaith was illiterate; in the *Acts*, when they beheld *Peter* and *John*, and that they were illiterate men, and ſaw their boldneſs, and took notice they had been with *Jeſus*: What was it want of natural Learning that *Peter* ſpoke of, then

he ſpoke againſt himſelf, for he was illiterate: but it was ſuch a Learning that they wanted as this Author wants, who is untaught by the Spirit, and unlearned in the Doctrine of Chriſt, and ſuch wreſt the Scriptures, and do not underſtand hard ſayings, becauſe the deep things of God are revealed through the Spirit of God, and not by natural Learning, as this Author, who would ſell Licences and Pardons for reading the Scriptures, as they have done for eating Fleſh in *Lent*; but a ſtory of *Robin Hood*, a *Comedy*, or a *Play* is more frequently read by the Members of the Church of *Rome*, which begets into looſneſs and prophaneneſs, a thing which this Generation is in love with rather then the Scriptures; and though the Scriptures be applauded in words as for the rule of Life by many, and a Judge of Controverſies, yet how ſhould they be ruled that may not read them without a Licence, or a Toleration from the Superior: If it be lawful to read with Toleration, it's lawful to read without Toleration; for the toleration of men neither addeth to, nor diminiſheth from any ſpiritual exerciſe:

and

and *Timothy* read the *Scriptures* of a youth, and who gave him his Toleration? And *Apollos* was a mighty man, and a knowing man in the *Scriptures*; from whence had he his Licenſe?

3. Becauſe thou judgeſt according to the judgement of this preſent evil world, that they are onely fit to read the Scripture, and give interpretations upon it, who are naturally learned, and have the wiſdom of this world: I ſay, Nay, the world by wiſdom knew not God, neither know him now; and them that had natural learning, rejected the Foundation; them that had the *Hebrew* Language ſet Chriſt at nought; they that had the *Greek* tongue, withſtood *Paul*, and called him a babler; them that had the *Latine* Tongue (the Tongue of the Whore your Mother) perſecuted the Chriſtians in the firſt three hundred years after Chriſt, as your own Hiſtories do relate: So according to all theſe who had onely the knowledg in the natural Languages, they did not underſtand the things of *God*; and it was the wiſe builders which builded by art & skill in the Earthly Wiſdom, that rejected the true Foundation and Corner-ſtone; but on the contrary, we ſay, according to the

Apoſtolick Doctrine, that the *Scriptures* may be read, and ought to be read; for they are profitable for inſtruction and correction, and information, to make the man of *God* perfect, and thorowly furniſht to every good work through faith in *Chriſt* Jeſus: And I would have the Author know, that we do not look upon *Cardinals*, *Fryers*, *Monks* and *Biſhops*, to be the alone men of *God*, ſo that they alone have the ſole power to tolerate the reading of *Scriptures*; for he is a man of *God* who is born of the ſpirit which ſanctifieth and leadeth into the clear pathes of Equity and Righteouſneſs, who walks not after the fleſh, neither fulfils the luſts thereof; and ſuch there are, and have been, which have been unlearned in natural Tongues; but this is the way to keep your Church in reputation, to believe as you believe, and every man to put out his own eyes, and live by another's ſight, and hang his faith upon another's ſhoulders; this is not like Apoſtolick Doctrine, for the Apoſtle ſaid, *Let every one be perſwaded in his own mind* (not by other mens minds) *and he that believeth, hath the witneſs in himſelf*, and hath it not to ſeek among the litteral Rabbies, who darken Counſel through

through words; and it is not for want of natural learning, that one underſtandeth the Scriptures this way, and another that way, but becauſe they want the underſtanding of that Spirit which gave forth the Scriptures, which Spirit univerſally is given to all men and women (a meaſure of it) to lead into truth, and through which the deep things of God are revealed: And it's not your Traditions, Inventions, natural Learning, Schools & Colledges, Fryeries and Covents, in which the Spirit of God is onely limited; but every one that ſeeks, finds, whether learned or unlearned; for of a truth, God is no reſpector of perſons: And ſo the mind of Chriſt is manifeſt unto them that believe, and the one Spirit into which the Saints were baptized, is that which opens the Scriptures truly as they are, and diſcerneth the times and the ſeaſons, and fulfilleth it in the hearts of them that believe, and manifeſts the ſtate unto which they were ſpoken. And if the Scriptures be ſo hard to be underſtood, by reaſon of the hard ſayings, or becauſe of the Tranſlations, what have you been doing theſe fourteen hundred years, with all your learning, with all your Councils, Popes,

Bishops and Clergy, that you have not translated them aright, or so plain that they may be understood by all that reads? But then your Doctrine, Worship and Practice, would be soon manifest not to be Apostolical, nor consonant and agreeing to the practice of the true Church of Christ.

And now I come to the effectual Arguments and pregnant wayes which the Author tells of, which will work upon the Sectaries to make them return to the Catholick Church, which he saith they have groundlesly forsaken; and now I shall come to try his arguments, and search the force of them, which he layeth down as the most efficacious way to convince all Sectaries (as he is pleased to stile them) to cōme to the Church of *Rome*; but the hope of this man will be like a Spider's Web, for unto all whose Eyes God hath illuminated in any measure, will come to see the weakness of this Philosophy and vain deceit, which he hath laid down as a chief instrument to convince all, that the *Roman* Church is the true Church, and that salvation is onely concluded in her.

1. The first argument he takes from *Matth.* 18. 17. *Christ sends us to the Church* (saith he) *if any neglect to hear her, they must be counted as Heathens and Publicans: From hence this is the Argument, That, that Church is to be heard in which there is most assurance to be had that one is in the way to salvation; but in the* Roman *Church there is most assurance, therefore the* Roman *Church is to be heard.*

Ans. The *Minor* is false, and also the *Conclusion*; That Church which hath the foundation of its assurance without, it is not the true Church of Christ, neither is to be heard; but the *Roman* Church hath onely their assurance of salvation without them, therefore are not to be heard; it is manifest their assurance stands onely in outward things, as Antiquity and Visibility, which are not the alone Marks of the true Church; *Cain* was ancient enough, and there were them that were in *Cain's* way before *Rome* was so highly elevated; and that for Universality and Visibility, there is no assurance in that, for all the World hath wondered after the Beast, and the Whore hath sitten upon Nations, Kindreds and People; and so

ſo the firſt argument is denied, and proved to be falſe: I ſhall lay down another; 1. That Church which hath always been ſo viſible and Univerſal ſince the Apoſtles dayes, as hath had its ſeat over Nations, Kindreds and Tongues, is not the true Church of Chriſt, but the Harlot; but the Church of *Rome* hath been univerſal over Nations, Kindreds, Tongues and People, therefore the Church of *Rome* is the Harlot, and not the true Church of Chriſt.

But I ſhall not traduce thee in thy vain deceit, but return thy arguments upon thy ſelf, which thou chargeſt upon others.

1. *As firſt, That Church is not to be heard whoſe Authors and Doctors are Cozeners and Impoſtors.*

2. *But all are Cozeners and Impoſtors but the Church of* Rome.

Again, *That the Church of* Rome *hath the Marks of the true Church, and no other, as Antiquity, Miracles, holineſs of life, Univerſality.* Again, *That the Church of* Rome *takes the narrow way that leads to life.* Again, *Becauſe the Church of* Rome *keeps Sunday inſtead of Saturday, by Tradition; therefore ſhe is the Church of Chriſt.*

To

To the first; If that Church is not to be heard, neither her censures regarded, whose Authors and Teachers have been Cozeners and Impostors, then the church of *Rome* is not to be heard, nor her censures regarded, because the chief Authors have been Cozeners, Cheaters and Impostors, who have been out of the power of God, and have taught for Doctrine the traditions of men; as Purgatory, prayer for the dead, onely to cozen and cheat by, to fill the Bags and Coffers of the Popish Clergy; which Doctrine is contrary unto the Doctrine of Christ and the Apostolick Church; therefore the Church of *Rome* is not to be heard.

2. *That the Church of Rome hath the marks of the true Church, and no other, as Antiquity, Holiness of life, Miracles, and Universality*; This is false; there were Churches before *Rome*, that had these marks; and there hath been since, and are now, more then the Church of *Rome*: *Antiquity* some of them called *Sectaries* will allow you a thousand years to be called a Church, and yet prove you Apostates both in Doctrine and Practice. Your Miracles are but cheats, deceits, and lying stories, if your own Authors be search-

ed;

ed; you confeſs moſt of your Miracles are wrought by your Images, works of your own hands.

2. *Antiquity* without *Truth*, proveth nothing; and holineſs of life, if your Church be holy, which is prophane? tolerating (as I ſaid before) Whoredoms, Stage-Playes, vain ſports and paſtimes, which draw people from the fear of God; and many fooliſh fopperies which I ſhall not now mention; ſo that there are them that have diſſented from you, which are more ancient in the Faith, more holy in life and converſation, more agreeable in doctrine and practice, to the true primitive Church, then you are. And as for Miracles which are wrought by the true power and finger of God, there hath been, and are more amongſt them called *Sectaries*, than in the Church of *Rome*: The blind have received their ſight, the Lepers have been cleanſed, the Lame have been made to walk, and the deaf have heard, and the dumb have ſpoken, the dead have been raiſed, and many that have been bound by *Satan* fourty yeares, are looſed; and there are thouſands that are Witneſſes of it, and can teſtifie the truth thereof, even in this time, and in

this year, in *Scotland*, *England*, *Ireland*, *Germany* and *America*, 1662. So there is a true Church which hath the Marks of the true Church of Christ, more than the Church of *Rome*; therefore the *Roman* Church is not the alone true Church.

3. To the third argument, *That the Church of* Rome *keeps Gods commandments, and walks in the narrow way of Christ's counsel, therefore she is to be heard*: How she keepeth the commandments of God, is known, if he mean the ten commandments; *Thou shalt not make to thy self any graven Image, nor the likeness of any thing that is in Heaven or Earth, neither bow down nor worship them*. Now you make Images of things in Heaven, as of God and Christ, and the Holy Ghost, and of *Mary*; and as for things in Earth, you have Images of all sorts, witnesse your Masse-Houses, called Churches, your Cloisters, Fryaries and Covents; so that every place is filled ful, & worshipunto them is taught by you for Doctrine, contrary to God's Doctrine, & your distinction of *Latria* & *Doulia* wil not serve; for it's meer deceit, he that honors an Image, and bows down before it in his heart, whether you may judg it represents this or that, is an absolute Idolater, & knoweth not the spirit which

Christ

Christ said he would send to the true Church, which should bring all things to their remembrance both what he did and said, and the Saints life and example to remembrance, (without your Pictures.) And how you are in the narrow way, is known to many thousands that you do not walk in it at all, neither take up the crosse of Christ, which is to crucifie the lusts, affections and desires of the flesh, but taketh up outward crosses, and bears them on your necks, or pin them on your sleeves, or hang them about your necks, and all because Christ was crucified on the cross: And here you are honorers of *Pilate* and the *Jews*, who crucified Christ upon the crosse as a blasphemer, rather then honorers of Christ; and the strait and narrow way you are ignorant of, and Christ's sufferings you are strangers to: What? your Popes are as Emperors, your Cardinals as Lawgivers, your Ecclesiastical Officers as Lords of great possessions in the Earth, except some begging Fryars, which you have prest into a voluntary humility, without necessity. And how do you love your Enemies? How many *Indians* have you destroyed and killed as dogs? and how many that have professed

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the Name of Christ have you burned and destroyed as though they had been Wood, and onely fewel for the fire. And how can you say your *Pater Noster*, about which you make so much ado, and say, *Forgive us our trespasses, as we forgive them that trespass against us*; if the Heathen have trespassed against you, if them you call Sectaries have trespassed against your Church, how do you forgive them? and how do you fulfil the Law of Christ, and keep his Counsel, seeing that you are out of his Doctrine, away with such deceit and hypocrisie, God hath found it out, and is judging it by his Saints, who rejoice in Christ Jesus, and have no confidence in the flesh, nor in fleshly Traditions and Imaginations, but lives in the power of God, and walks in the Spirit; and therefore because you walk contrary to the Command of God and Christ's Counsel, and are out of the *narrow way that leads to life*, your Church is neither to be heard, minded, nor heeded.

The fourth Argument that the Church of *Rome* is the true Church, because they keep their Sabbath of the Sunday by Tradition, and not upon the

the Saturday, as the Jewes did; and therefore the Church of *Rome* is to be heard, becauſe they have Tradition & ſolid Reaſon on their ſide. Thy ſpeech bewraies thee, which beſpeaks thee rather a Heathen then a Chriſtian; for the Heathens had a day that they celebrated to an Idol made like the Sun, called *Sunday*, and another day which they celebrated to an Idol called *Saturnus*, called *Saturday*; and in this your Church is not to be heard, who is out of the form of ſound words: but the Seventh day was the Jews-Sabbath, which none that profeſſes Chriſtianity ought to keep, ſeeing that Chriſt put an end to the ſhadows: and the Saints Sabbath is a ſtranger to the Church of *Rome*; he that hath overcome the World and the Divel onely knows God's reſt, and the true Sabbath, of which the Jewes was a figure; and the Sundays thou calls, it is no more a Sabbath reckoned by the Lord of Life then that which thou calls Saturday; for every day is kept holy to the Lord by him that witneſſes the work of Redemption, and this is according to the Apoſtolick Doctrine; and if becauſe of example the

Chriſti-

Christians whom you are pleased to stile *Sectaries*, do observe the first day of the week in the Power of God, for his Worship, then they are as much, if not more to be heard than you, and have as much solid reason on their side as you; and thou must not think to carry the matter on with such frivolous arguments as this, to advance *Mysterie Babylon*; for this is a a knowing age blessed be the Lord, wherein the wisdom of God is revealed, and that which comprehendeth all shadows, types, dayes, times, years, meats, drinks, washings, and other figures, they are all seen over, and he is come and manifest which is Head of the true Church, (and not the Pope) who was, is, and is to come, life it self, truth it self, power, strength, and everlasting satisfaction to thousands, and ten thousands, who have believed, (and to a numberless number which are yet to be gathered into God's sheep-fold, and into the narrow way of Christ) which will deny, and doth deny upon good grounds, and infallible Testimony from the Eternal Spirit, that the Church of *Rome* is either in whole, or in part, any part of the true Church of Christ.

And seeing this *valiant Champion* hath made so fair a proffer, *that all their Priests, Jesuits, and Catholicks over all the world, will turn to the Sectaries way (as he calls them) if they can but get a clear and satisfactory resolution to the following doubts:*

Answ. I am one which do acknowledge my self to be reckoned by him as a Sectarian; yet as a Sectarian is reckoned by the true Church of God in the Primitive time, in the Apostles and Christ's dayes, I do not reckon my self as such; and that I am a Minister of the Everlasting Gospel I dare not deny, seeing a necessity is laid upon me to acknowledge the same; yet herein I do not glory, but in him who hath called me for the work sake; and I know the Teaching of Christ Jesus, and his Doctrine, and no other thing this many years have I published, but that which I received of the Lord, and from him by his Spirit, which is according to the true Faith and Godliness, which was in the Primitive Church (before ever *Rome* did lay claim to be the onely true Catholick Church, excluding all others but her self to be in the way that leads to salvation) I which am as one amongst many

many thousands which God hath manifested his mind unto, shal answer in clearness, and according to Apostolick Doctrine, and the manifestation of his Spirit; but when I have so done, I am afraid this Champion, with the rest of the Priests and Jesuits, and the rest of the *Catholicks* over the World, wil hardly own his Challenge, or confess that Doubts are answered, yet however if it satisfie but one of a thousand I have my reward, and shal put it to tryal.

The first thing the Author, who it seems knows the mind of the Church of *Rome* in all things, both as to Doctrine and Practice, vvhich they do allovv of, and the contrary they vvil deny, (he knovvs to the full) or else he vvould never (sure) have made such a bold challenge.

The first thing that they vvould be resolved in, is,

Whether any can clearly shew that any Teachers, Doctors or Ministers, are sent of the Almighty God to preach and reform the Roman *Catholick Church, and that they are not some who say the Lord saith, when the Lord hath not spoken unto them, neither sent them,* Ezek. 13. 2.

Anſ. What the *Roman Church* and their Members will take for a ſatisfactory reſolution as to themſelves, I ſomewhat queſtion, and do doubt the reſolving of the moſt; but however by the ſame commandment that the Apoſtles did evidence their commiſſion, that they were ſent to reform the Church of the *Jews*, and alſo them that had made defection from the Faith amongſt the Gentiles; this may be ſhown:

1. The Apoſtles of Chriſt Jeſus did declare their commiſſion which they had received from Chriſt; and for other proof they ſought none amongſt them that were auditors or hearers, but the witneſs and teſtimony of God, unto which they deſired to be approved in the ſight of God.

2. They ſhewed the *Jews*, that they held the types and the figures, but did not receive, or believe him who was the ſubſtance, in whom they all ended; they were ſent to bear teſtimony to the true Light that lighteth every one that cometh into the World; and to preach down dayes, times, months, years, faſts, feaſts, ſabbaths, circumciſion, temples and offerings, the prieſthood and the ſacrifice, which

which were but to continue until th time of reformation, and the bringing in of a better hope, by which they drew nigh unto God, and had an acceſſe unto him, and they declared their Commiſſion againſt a voluntary humility, and worſhipping of Angels; all which things the Church of *Rome* do ſtick in, and vindicate for Apoſtolick Doctrine; and many more things which the Church of *Rome* is run into, contrary to the true Church of Chriſt, and therefore had need of Reformation: So that which is contrary to the Doctrine of Chriſt and the Apoſtles, and practice of the primitive Church in the firſt hundred years, is in the apoſtacy; but *Rome* is in many practices and doctrines contrary to the true Church, therefore needs reforming.

And ſo God hath manifeſted himſelf in this his day of Power, and hath diſcovered the Church of *Rome* to be contrary in doctrine and practice to the true Spouſe of Chriſt, and hath ſtirred up, and moved many by his Power and Spirit to preach the everlaſting goſpel, and to declare alſo againſt the defection of the Church of *Rome*, and her apoſtatizing from the Faith; and they are not of thoſe

whom the Prophets ſpoke of, which ran, and the Lord ſent them not; for them were the falſe prophets in *Iſrael*, and they were manifeſt by their fruits, of which there are great ſtore in *Rome*, who are manifeſt by their fruits, and they are ſuch as are in *Cain*'s way, who would kill, and ſuch as are ſeekers of gain from their quarter, and ſuch as take the *Jews* tythes; and theſe the Lord never ſent to be Teachers or Miniſters to bring to the knowledge of Chriſt; but we deny all theſe things, and your Church in the very ground and foundation, and know that it will be ſwept away when the Beaſt is taken alive, upon which your Church now rides; then ſhall you ſee that that which you long put off among people as Apoſtolick Doctrine, will not be received any more, neither traditions nor inventions of men for the Worſhip of God.

The ſecond doubt which the Author would be reſolved in, is, *Whether we can make good what* Luther *and* Calvin, *with all Proteſtants, have boaſted that they would do, to reform convincingly one of the ſilliеſt* Roman *Catholicks that is, and to begin, do it in the matter of the real preſence after Conſecration?*

What

What *Luther* and *Calvin* have ſaid unto you as about your Worſhip, Doctrine and Practice, hath been made good by themſelves while they were living, and in the body; and what they ſaid, did not onely inform the minds of many of the *Roman* Catholicks, but reform'd them too which were not of the ſilliest amongſt you; not onely one, but thouſands did ſee your error and deceit, though they in ſome particulars did but differ from you: But now that is manifeſt which denieth your Foundation in the very ground. And what I have ſaid as about the real preſence of Chriſt's Body being in the Bread and Wine after conſecration, if thou dare put it, and endeavour the trial thereof (according as I have in reaſonableneſs propounded unto thee) it will convince many of the *Roman Catholicks* of their error, or elſe many of the *Proteſtants* of their error; and ſo if thou dar'ſt adventure it, make no more boaſts, but let it come to trial, as before is propounded unto the Church of *Rome*, if ſhe, or any of her Agents dare admit of it.

3. The third Argument which he promiſeth, *If it can be proved from the Scrip-*

ture, (which he calls God's written Word) *that the Sabbath-day is commanded by God to be kept on* Sunday, *and that little Children are to be baptized.*

What others have said as to these two particulars, who were but departed a little way from you in diverse things, as to their judgments, I shal not stand to vindicate; because the Church was rather but a coming out of the Wilderness, rather then come already into her first purity; but I am one of those amongst many thousands in *Europe*, who denyes the Church of *Rome* as to be the Bride, the *Lamb's* wife: and yet I shall not vindicate either the one, nor the other, but deny both, as amongst Christians (*viz.*) As to keep the Jewish Sabbath upon *Sunday*, as the Author calls it, and Sprinkling of little Children is like the other, an invention in the Apostacy, never that we read of commanded, commended or practised in the Apostles dayes as such. The first day of the week the Apostles met together, and worshipped God, not by virtue of the Jewes commandment, but in the power of God, and you onely have them both;

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and keep them both by Tradition and Custom, without Commandment; and so are out of the power of God, and out of the Saints life.

4thly. The Fourth Argument: *Can the Sectaries with reason and ground sufficient, condemn all Catholicks that were so many Ages before* Luther *and* Calvin, *for being no better then Heathens? and convince me, that adhering to you I shall be more secure in my salvation, then in joining to them that have time out of mind, been of the onely saving Religion.*

Anſ. The Sectaries have not gone about to condemn every individual man before *Luther* and *Calvin*, for no better than Heathens; we believe some were, and we believe many were as bad, (if not worse) they that walk in the practice of the Heathen, and bring forth fruit, but not unto God, are in the Heathens Nature; but the generallity of the Church of *Rome* have (for these many hundred years) brought forth no better fruit than the Heathen, and therefore are in the nature of the Heathen; for like as the Heathen persecuted the Christians in former

mer dayes, even so hath the Church of *Rome* persecuted the true Christians in their day, and in this are no better than Heathens; instance the bloodshed, murther, cruel deaths you have put many unto since you have had the Name of a Church; and therefore are no better than Heathens in nature: And for Antiquity, it proveth nothing without Verity; and there can be no assurance in your Church, seeing that it stands upon tradition and hear-say, and outward performances, and bodily exercises that profiteth little; but some whom you call *Sectaries* have more assurance, for it is the Spirit of God that gives it; and as there is obedience yeilded unto the Lord (that Spirit) he giveth them assurance; and them that are born of it, do overcome the world, and his Spirit beareth witnesse to their spirits, that they have overcome, by which they cry *Abba* Father: And this Spirit of truth that leadeth into all truth, bringeth more assurance unto them that are led by it, and worship it in, than can be had in all your outward Formalities, Ceremonies and Traditions;

5. Argu-

5. Argu. *Can you make evident at leaſt, that in your Flock, and* Luther *and* Calvin *their Guides, there is more holineſs and virtue than can be found among the Catholicks, and that you go the narrow way that leads to life?*

I anſwer, Yes; I am one among many thouſands who are not of the Church of *Rome*, yet am of Chriſt's Flock which he hath cleanſed by his blood, and revealed his virtue in, and his holy life; and it's made manifeſt that they are in the narrow way more than the Church of *Rome*; they are in the way that leads to life, and abide in Chriſt's Doctrine; We love them that hate us; we bleſs them that curſe us, we pray for them that perſecute us; but ſo doth not the Church of *Rome*, but kill them, and perſecute them that oppoſe her: We ſay, Without righteouſneſs and holineſs be revealed and wrought in our hearts, we can bring forth no fruit unto God, neither can be members of the true Church; but if any conform unto the practice of your Church in outward things, he is counted a good Member of your Church, though righteouſneſſe and holineſs, ſelf-denial, humility and love be want-

wanting. Therefore we are the Church in which there is more holineſs, virtue and life enjoyed, than in the *Roman* Church.

6. *Can you ſhew us any miracles that ever were wrought in teſtimony of your Religion, or that the Catholicks Miracles are wrought by* Belzebub? *And now thou haſt ask't us a reſolution of the doubts, and let all that are illuminated, judge how we are deluded.*

It's an adulterous generation that ſeeks a ſign, and what Chriſt wrought, was reckoned as no miracles by them that are in the unbelief; yet theſe ſigns have accompanied the Goſpel, which is the power of God; the blind have been reſtored to ſight, and the dead have been raiſed, and the deaf have heard, and the lame have been made whole, and this hath been witneſſed by many, and we have a cloud of witneſſes which your Church know not of, and by the effectual working of God's power theſe things have been done, which doth give teſtimony, and confirm our Religion. And for your Miracles, the moſt that ever I heard of, hath been done by Pictures and Images, as you have teſtified, which are but fabulous ſto-

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ries. And now let them who are lightned with the true Light of Christ, judge who are in the deluſion; and now let all judge whether theſe be not ſatisfactory Reſolutions unto the aforeſaid Doubts or Queſtions, which may convince them that have erred from Christ the power of *God*, and gone in their own traditions and inventions, and have forſaken the ſtrait way, and the narrow path that leadeth to life, and all are exhorted to come unto him, (who is the light and life of men) that their ſouls may live, and that they may witneſs aſſurance of the love of *God* unto them by his Spirit's manifeſtation. And now let us ſee whether the Author will keep to his word, whether the church of *Rome* will all turn unto our way, which is Christ, the way, the truth and the life, or they will follow their viſible Head, the Pope, who is changeable, and doth not abide for ever, who leadeth onely to an obſervance of outward things, but neglects the weightier things to walk in.

And now I ſhall come to ſome Propoſitions, which the Author ſaith hath been propounded, which are unanſwerable; and the Propoſitions are againſt all *Sectaries*; and the Propoſitions are laid down by

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Francis Coſterus, (as the Author ſaith) of the Society of Jeſus, wch hath been laid down fifty years ago, and they are in number eight; and with them eight Propoſitions the Author ſaith he hath put all the ableſt Miniſters of *Germany* and the *Low Countreys* unto their wits end; now I hope ſome will be able to give an anſwer, and yet keep both their Faith, Wit, and Reaſon.

1. The firſt Propoſition is this, *That never ſince the Apoſtles time, till the Year* 1517. (*wherein* Luther *began his Doctrine*) *were any found in the world who did conſent with either the* Lutherans, Calviniſts, *or* Anabaptiſts, *or other Sectaries opinions; nor ever ſhall any of the Sectaries prove that any of the Apoſtles or Evangeliſts were of their Faith, & ſo by conſequence the Sectaries are without Faith; & they are the men whom the Scriptures in ſeveral places affirms that ſhould come*, In the latter times falſe Prophets, *&c.*

Anſw. As I ſaid before, any opinion which *Luther*, *Calvin*, or the Baptized people do hold, I ſhal not ſtand to vindicate it, becauſe they have ſo holden; yet in many things they are ſeparated from you upon good ground, & their Doctrine

ſtrine and Worſhip was far more conſonant and agreeable unto the Apoſtles dayes then yours are; but I am one that owns my ſelf a Proteſtant, who denies the Church of *Rome*; and I do ſay this Propoſition is ſilly, poor, and feeble; and I do not believe that any was ſo hard put to it, as to be brought to their wits end by anſwering of it; for what need he talk of ſince the Apoſtles time till ſuch a year, we ſhal come to the Apoſtles time and age, and if any ſociety of people now are found the ſame in Faith, in Doctrine, in Worſhip, in Life, Practice and Converſation, then they are the true Church: And let *Francis Coſtorus*, with the reſt of the *Roman* Merchants take that Faith to themſelves, and that Doctrine to themſelves, and thoſe particular points of Worſhip and Tradition to themſelves, ſince all the world hath wondred after the Beaſt, and hath worſhipped his Image, and this was ſince the Apoſtles dayes. And if the Church of *Rome* plead the whole world as for a proof, *John* ſaw that *Antichriſt's* falſe *Prophets*, *Deceivers*, were entred in then, fifteen hundred years ago, and the world went after them,

them, and he ſaw the whole world wonder after the Beaſt, and the Whore ſit upon the Waters, Nations, Kindreds, Tongues and People, and this comprehends the World, the Whores ſeat, and we matter not for her conſent neither to Doctrines and Principles, nor opinions; nor for the approbation of them that have drunk of her Cup. But if we can prove a people which are gathered by the Word of God, and thorow the preaching of the Goſpel, into the ſame Faith, Hope, Doctrine, Life and Practice which the Apoſtls walked in then, this is the Church which is coming out of the Wilderneſs again, where ſhe has been preſerved, while the Mother of Harlots has ſit as a Queen, and has been ſo viſible as over all the World, and hath made the Nations drink her Cup of Fornication; and therefore your Unity in this thing, and in this time is clear, that the Church of *Rome* is not the Church of *Chriſt*: but there are ſome whom *Rome* is pleaſed to call *Sectaries*, that own the ſame Practice, the ſame Doctrine, the ſame Faith which the Apoſtles walked in; and therefore this great Propoſition is falſe, *That all that have ſepara-*

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ted from the Church of Rome have no Faith, or *a new fancied Faith*; and now I come to his ſecond Propoſition.

2. Propoſiton: *The Religion and Faith of the Romane Church hath not been any way changed, in any Article that belongs to Religion, by any Pope, Councils, or Catholick Biſhops; but it is the very ſame Faith hath remained intire, and inviolate, from the Apoſtles to this preſent day.*

There were Churches planted before there was any at *Rome*; and the Faith which they received, was that which did overcome the world, and gave them victory over ſin and death; and the Religion which the Churches of Chriſt profeſſed, as *Corinth*, *Galathia*, *Theſſalonica*, and the reſt of the Churches which the Apoſtles planted, is no more like the Faith and Religion of the Church of *Rome* now, then Black is to White; as for inſtance, Prove us out of the Scripture what foundation you have for Purgatory, for ſelling Indulgences and Pardons for ſins; and vvhat Scripture have you for Auricular confeſſion, for an Unbloody Sacrifice, for Prayer to

Saints, for worshipping of Images, (in the New-Testament) for observing of *Lent*, consisting of so many days? And what Scripture and example from the Churches that were in the Apostles dayes (before *Rome* was called a Church) concerning prayer for the dead, for your crosses, your tapers and candles, for annointing with oyle and cream in Baptism, which was onely invented by Pope *Clement*, which another Pope (Pope *Silvester*) confirmed, 315. *Plat. Volat. Sabil.* And what example from the true Church for baptizing of Infants, and for God-fathers and God-mothers, in Christ's day, when he planted the Church? And that Infants should be baptized, and onely at *Easter* and *Whitsuntide*, was not this ordained by Pope *Leo*, in the year 676. *Lib. Council, Volat. Pol. Chron.* And was not *Transubstantiation*, which you call the Body and Blood of Christ after the consecration, when the Priest hath whispered over the Bread and Wine a few *Latine* words, As, *Hoc est Corpus meum, hic est enim sanguis meus, &c.* The Bread is turned into the natural Body of Christ's flesh, blood and bone; was not this ordained by Pope *Innocent*, held at *Latterane* by twelve hundred

dred *Romiſh* Prieſts, Monks and Fryars, in the year 1215. *decret. de ſumma Trinitate, Cap. firmiter.* And whether are not theſe articles of the Church of *Rome*, yea or nay? If I ſhould traduce the church of *Rome* in their Biſhops and Councils theſe 12. hundred years and upward, I might bring a cloud of witneſſes that the church of *Rome* is not the ſame in articles of faith in Religion, but divers Popes (I might prove) have made diſtinct articles, and divers Councils and Biſhops; ſo that I might clearly prove, and can, and ſhall, if God permit me with life, if I hear any more of the church of *Rome*, or the Author of this Book, that I ſhall prove, that the church of *Rome* in the articles of her Faith, is not the ſame that the church of Chriſt was in before *Rome* was planted a church.

2. I ſhall prove (if need require) her univerſal Councils (as ſhe calls them) to vary, and her Biſhops to be different in their Decrees, and that her faith, in points of Religion, is not the ſame from the *Apoſtles* day, to this time, as the author of this Book would make people believe; but what I have ſaid to this unanſwerable Propoſition, (as he calls it) may be ſuffi-

cient to convince both the *Author* and them that are doubtful in their minds about this particular.

3. Propoſition is, *That neither the Sacraments nor Ceremonies, or any Doctrine of the Church of* Rome, *contain any thing that is contrary to the Scriptures, but learned Doctors maintain the ſame, and that there is no alteration in any article of faith.* And then the *Author* makes a concluſion, though full too haſtily, *That they which diſſent from the Church of* Rome (which he is pleaſed to ſtile *Sectaries* and *Hereticks*) *have no reaſon to withdraw from the Catholick Church.*

Anſ. As for that which you call the *Catholick* church of *Rome*, we find ſuch diverſity of Orders and conſtitutions one diſtinct from another, that to begin to enumerate them all, would take up much time before one ended, and would prove tedious to the Reader to view over the variety of Conſtitutions and Decrees that have been made concerning the ceremonies, Sacraments, (as they call them) and other Doctrines of the church of *Rome*, which at this time is not my intention; but

but Pope *Alexander* commanded that unleavened Bread ſhould be uſed in the Supper, in the year 1119. *Lib. Concil. grat. Sabil.* Before that time the outward Bread was indifferent whether it was leavened or unleavened; notwithſtanding the *Greeks* do uſe leavened bread unto this day, in that which is called a Supper, and they uſe Wine onely in the Cup; but the Church of *Rome* mingle Water with their Wine, according to Pope *Alexander*'s Decree: And the Doctrine of *Tranſubſtantiation*, of turning the bread into the body of Chriſt, and wine into the blood (as they ſay) was an unknown Doctrine in the Apoſtles dayes, and alſo among the *Greeks*, until Pope *Innocent* the third, 1215. Likewiſe *Honorius* the third, he made a new Ordinance, That the Sacrament of the Altar (as the Church of *Rome* terms it) ſhould be worſhipped and kneeled unto of the people, and alſo it ſhould be born unto the ſick, yea, and that with Candlelight, though it be at noon-day, in the year 1214. *D. 3. Tit. Cap.* 10. *Lib. Council, Pant.* And *Innocent* the third ordained that the Sacrament of the Altar ſhould be kept under lock and key, that ſuch as were like to dye, might not want ſpiritu-

al comfort at the time of their death, *Lib. Council, Cron. Pant.* Pope *Innocent* the 8th, permitted that the Priests of *Norduegia* might sing Masse with Water for lack of Wine, in the year 1484. *Math. Palm. Pant.* And as about the ceremonies about the Sacrament or Masse, in a Council held at *Rottomage*, it was decreed that the Sacrament should not thenceforth be given to Lay-men nor Lay-women in their hands any more, but the Priests should put it in their mouths, contrary to the use and practice of the primitive church; yea and of the church of *Rome* it self many years after, *Lib. Council, &c.* And so here the church of *Rome* is contrary to the former churches, and to their own church of *Rome* in former times, though *C. M.* would elevate the Propositions of *Francis Costerus* (a Jesuit) unanswerable.

4. Proposition. The Author saith, *It cannot be proved that any have been admitted Priests, but were duly consecrated by Bishops. Whence we infer, That* Lutherans, Calvinists, *and other Hereticks, are no true Ministers, neither are of Divine Priesthood, because they give to people a meer piece of bread*

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and nothing elſe, and they have no power to abſolve people from their ſins, but ſend them away entangled with ſin, as when they came to them.

Anſ. As for the conſecration of the *Prieſts* of *Rome*, you have conſecrated many who are out of the Doctrine of Chriſt, who are traytors to Kings and Governments; and it's a Maxime, and a thing meritorious in your church, to ſlay a Heretick, that is, one diſſenting, or not conſenting to your corrupt principles; and as one deceiver hath ordained and admitted another, ſo hath your *Biſhops* and Popes ordained the reſt to execute their drudgery and corrupt traffick; and as I have offered unto thee before, if it be not a piece of bread, and wine, except mingled with water, (according to your changeable Ordinances before-mentioned, put it to trial upon the terms I before mentioned, that you may be made manifeſt to be deceivers, or elſe we, to all people. And as for your Abſolutions & Pardons, it hath been that which you have ſold for money, which made *Luther* and divers of your own church to deny you, becauſe it hath been contrary to Chriſt

and the Apoſtles Doctrine. And as for forgiveneſs of ſins, it properly belongs to Chriſt, and to them that are in the ſame Power; to them that confeſs, forſake and turn from ſin, to pronounce forgiveneſs and mercy; but the members of your Church confeſs from day to day unto your Prieſts that are as much entangled in ſin as they who do confeſs, and neither do repent nor find mercy at the hand of the Lord; and your confeſſors, and they that do confeſs, they are defiled as much with ſin when they end their work, as when they began.

5. Propoſition. *It cannot be found in the holy Scripture, that nothing is to be believed but what is clearly and expreſly contained in the ſame: Hence follows the overthrow of the ground-work of the Sectaries, who ſay that nothing is to be believed but what is expreſly ſet down in the Scripture.*

Anſ. What others have ſaid as to this particular, I ſhall not now ſtand to vindicate, becauſe it is not my work to vindicate every particular judgement and perſon who believe contrary to your church; but I ſay, many are of that mind (that are not of your church, that things may be

be believed to be true, according to the manifeſtation of God's Spirit, though the Scripture in expreſs words doth not declare the ſame; yet you to bring in fabulous ſtories, which you call unwritten verity, that are to be believed though never ſo repugnant unto the Scripture, and to the truth contained in it, this we cannot receive, neither believe; and this will never be attributed by the Lord unto any for unbeliet, although you ſay it.

6. Propoſition: The Author ſaith, *He would fain have* Luther *and* Calvin, *and the other Sectaries, to ſhew where* Matthew's *Writing is called holy Scripture, more than* Nichodemus *his Goſpel; and ſeeing they cannot prove the one no more than the other, they muſt needs believe ſomething that is not written in the holy Scripture.*

Anſ. I ſhall let *Luther* and *Calvin* alone, they were men that God did honor, and I do honor, and many more as in their day; they are at reſt in the Sepulchers of their fathers, where your reviling cannot touch them; they prevailed in their Doctrine and Faith ſo much againſt you, as you have not recovered in a hundred

dred and thirty years, neither I believe ever will so long as the *Church* of *Rome* will have any cause to call her self *Christ's* onely visible Church upon Earth. And I do not believe *Matthew's* Writing onely because it is reckoned by you and us for holy Scripture, but because we feel by the Spirit of God that gave forth all words, that it is a declaration of those things which were brought to pass in his day, and likewise *Mark*, *John* and *Luke*, testifie unto the same matter; but for *Nichodemus* his Gospel, as you are pleased to call it, the Spirit of God doth not testifie in us unto the same, but that it is repugnant unto the mind of the Spirit, and is a meer patcht up thing in the corruption of time, wherein many things are contained that are in opposition, and contrary to *Matthew*, *Mark*, *Luke* and *John*, their Declaration. And so thy feeble Argument is answered, which thou concind'st hath not been alterable these fifteen hundred years; and let not him that puts on his Armour, boast, but him that hath overcome, and puts it off.

7. Proposition is, *That it cannot bee shewen for this fifteen hundred years, that there*

there hath been any Catholick that held that the Pope of Rome *was* Antichriſt, *or that did rail at the moſt holy Sacrifice of the* Maſs, *or* Invocation *of* Saints *and* Angels, *and uſual* Praying *for the* Dead, *and ſuch like works of Piety belonging to our Faith and Religion, which the whole world hath laudably practiſed and reverenced for fifteen hundred years.*

It is a wonder that this Author belonging to the the Church of *Rome*, is not aſhamed of his *Arguments*, & the filly *Propoſitions* that he hath propounded from another hand: It ſeems neither this Author, nor *Francis Coſtherus*, whoſe *Propoſitions* the Author hath vaunted in, and boaſted of, knows the Apoſtles Doctrine, who ſaid, *The whole world lay in wickedneſs*; and *If any man loved the World, the love of the Father dwells not in him*: and Chriſt ſaid to his true Church, *Ye are not of the World, therefore the World hates you*: and again, *I have choſen you out of the World*; and *John* in his day ſaw through the Spirit, *all the World wondering after the Beaſt, and worſhipping his Image* (and not the Image of God) *and*

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saw all Nations, Kindreds, Tongues and People to be Waters; and the Nations, Kindreds, Tongues and People to drink the Whores *Cup*; and these the two Authors brings in for a great proof, and for an unanswerable Proposition, as that *the whole World lies in wickedneß, in whom the love of God dwells not in; and they that have drunk of the Whores Cup of Fornication, and they that have wondred after the Beast*, to wit, *the whole World*, these are his dark cloud of Witnesses, to prove that the *Pope* was never called *Antichriſt*. Will they that have received the Roman Faith, and accounteth the *Pope Chriſt's Vicar*, and the Visible Head, call him *Antichriſt*, which hath exalted himself, and the Church of *Romes* Faith over the whole world, as the Author boasts, *That the whole world hath laudably practiſed and reverenced Invocation of Saints*, and *Praying for the Dead, for the Piety, Faith and Religion of the Church of* Rome *for this* 1500 *years*: This proves the Church of *Rome* to lye in wickedness, and to be contrary to the Doctrine and Practice of *Chriſt* and his *Apoſtles*. And this doth not clear the *Pope* at all, but rather makes him to be an *Antichriſt*, and your Church to be the ill-

illl-favored Harlot, and not the true Church of Chriſt. Haſt thou forgotten how *John* Biſhop of *Conſtantinople* would needs be chief Biſhop over all the reſt of the Churches, about the year two hundred fifty and upwards, and how the other Biſhops cried out againſt him for to be *Antichriſt* : But your Biſhop he got to be called Chief-Biſhop over all Chriſtian Churches ; not by conſent of the Elders nor Churches, but by the means of *Phocus* a Heathen Emperor, as before I have ſaid ; and is not he much more an *Antichriſt* ? And as for the *Sacrifice in the Maſs*, *Invocation of Saints*, and *Praying for the Dead*, which thou ſaiſt *is a laudable practice*, I ſay none hath or doth reckon it worthy of praiſe, but they that worſhip the Beaſt and his Image, and have drunk of the Whores Cup, and are erred from the Faith and Religion that the Apoſtles and true Church of Chriſt were in, which all the world did that wondred after the Beaſt.

Laſtly, this I ſay, He that teaches a Faith, a Religion, a Doctrine contrary to the Doctrine of *Chriſt* and the *Apoſtles*, is an *Antichriſt* ; But the *Pope* this 1500 years hath taught a contrary Doctrine; there-

therefore he is an *Antichrist*. The first Propoſition is evident from diverſe teſtimonies of Scriptures, who teaches onely to *pray unto the Lord in the name of Chriſt*, and for them that are *alive in the body*, and not for them that *are dead*. The Second is proved by the Authors own teſtimony, That the Pope and Church of *Rome* hath prayed unto the Saints, and prayed for the Dead this 1500 years (to his ſhame be it ſpoken) therefore the conſequence muſt neceſſary follow, *The Pope is an Antichriſt*.

3. And laſt Propoſition is this, *That the firſt Authors of the Chriſtian Faith in* Germany, Italy, Spain, France, England *and* Low Countries *have acknowledged no other Faith, nor brought any other to them, then the Catholick Roman Faith, which the whole Univerſe hath acknowledged, which we have learned of our Forefathes; therefore they that have brought in another are accurſed.*

That

That which the Whole Univerſe hath acknowledged (in the Apoſtacy) which lieth in wickedneſs, ſeeing all hath wondered after the Beaſt, and drunk of the Whore's cup ſince the Apoſtles dayes, is but a lame and pitiful argument, as to prove the Church of *Rome* the true Church; and as for the Faith delivering (ſuch as it was) to the Nations beforementioned, onely excepting *Spain*, becauſe it's probable that the Apoſtle *Paul* ſpread the Faith there, ſeeing that he ſaid he had a purpoſe to come there into *Spain*, which if he did, thy boaſt may ceaſe as for the planting of Religion there; and we know he was no hypocrite, but the ſame Faith and goſpel which he had preached over the Regions, he would preach there; and his *Goſpel* and Doctrine we find contrary to the Church of *Rome*; he condemned diverſe Doctrines which the Church of *Rome* holds, as forbidding Meats, Marriages, new Moons and Sabbaths, and voluntary humility, and worſhipping of Angels, and praying unto them, and praying for the dead; and if you brought the Chriſtian Faith (ſo called) into the reſt of the Nations firſt, and the aforeſaid Doctrines mentioned, and preached them up

for

for Apoſtolick Inſtitutions, then you brought in a Doctrine and a Goſpel that is accurſed, which you have received of your fore-fathers, who wondered after the Beaſt, and received his mark, and have been drunken with the Whore's Cup, to wit, the Univerſe which you lay claim to, and none but you called Chriſtians: So that it is manifeſt, your Viſible, Univerſal Church is the Harlot, and hath brought in another Goſpel, and other Doctrines than the Apoſtles, and ſo are anathomized; for the Apoſtles preached the Power of God to be the Goſpel; and you have preached traditions, inventions, old Wives Fables, and outward ceremonies for the Goſpel, and ſo have deceived the Nations; and now when they begin to diſlike your Traffick, you are angry; but the day hath made manifeſt, that diſcovers all your deceit.

And now I have anſwered the ſubſtance of the Book, and alſo the eight Propoſitions propoſed by the Author and thee, & I am not yet at the *wits end*, as thou ſaith the Miniſters in *Germany* & the *Low Countreys* have been, neither at Wiſdoms end, but am in it, and ready (if you will lay

lay down your carnal weapons to begin with thee, and to vindicate the Truth as it is in *Jesus*, against the Doctrines of the Church of *Rome*, whensoever I shall hear of thee, or any that pertain to your Church make such another bold attempt, as to condemn all since the *Apostles* days for *Sectaries*, *Hereticks* and *Sciſmaticks*, who have diſſented from you; and ſhal indeavour in the ſtrength of Chriſt to vindicate and contend (though not with *Cain's* weapons) for the Faith and Doctrine which was once delivered to the *Saints* before the Apoſtacy, and now is manifeſt again in us, and is with us, when the Apoſtacy is coming to an end, and the everlaſting Goſpel is to be preached again to them that dwell on the Earth, and to Nations, Kindreds, Tongues and people that they may come to the true Foundation again, and to the Rock of Ages again, that they may be eſtabliſhed in righteouſneſs for ever, the joyful ſound whereof is going into the Borders of *Babylon*, which will make the Inhabitants thereof to abhor their City in which they have inhabited, and they ſhall return to *Zion* with Songs of De-

liverance, and everlasting joy upon their Heads, because the hour of God's judgement is come, and coming upon the Harlot, and the Year of Redemption is proclaiming to the Captive, and the dead shall be raised to life, and shall hear the Word of Life, and their graves shall be opened, and they shall have victory over it, and they that hear the voice of the Son of God in themselves, shall live, and shall deny the voice of many waters, and the voice of your Church, *Mysterie Babylon*, whose fear hath been upon them.

And as for Doctor *Baily*, which the Author asserts for his proof, and lays down his Reasons wherefore the Church of *Rome* hath been, and is still the true Church, by way of demonstration. He saith, *That the Church of* Rome *was an excellent flourishing Mother-Church; this Church could not cease to be such, but she must fall either by Apostacy, Heresie or Schism: Now Apostacy* (saith he) *is a renouncing of the Faith of Christ, and no man will say that the Church of* Rome *had ever such a fall.*

2. (He saith) *Heresie is an adhering to some private and singular Opinion, or Error in Faith, contrary to the approved Doctrine of the Church.* Ans.

Anſ. Whatſoever the Author is pleaſed to boaſt of the Church of *Rome*, we do not find flouriſhing for *Faith, wholſome Doctrine* and *ſound converſation*, more than other Churches that were planted before her, as is evident both by *Scripture*, and the beſt Eccleſiaſtical Hiſtories, which the Church of *Rome* her ſelf will allow of; and ſo I can ſay, the Church of *Rome* hath had a fall (and prove it too) by *Apoſtacy*, *Hereſie* and *Schiſm*. As,

Firſt, ſhe is fallen from her firſt Love, and from the Doctrine of Chriſt, who taught to love Enemies, and to do good to them that hate them, and to pray for them that perſecuted them: Now the Church of *Rome* hath not loved their Enemies, neither ſuch as they reckoned as ſo, but have perſecuted them to death, and to baniſhment, who did not receive their Doctrine: And this renouncing of that Faith which was once delivered to the Saints by Chriſt himſelf, who taught to love Enemies, and if they beat them upon the one cheek, turn the other, but the Church of *Rome* is out of this Faith and Doctrine, and hath renounced this Faith of Chriſt, and hath denied the power of God, and placed it in a Man, to wit, the

Pope, that infallibility is in him. And this is in the Apostacy.

2. If Heresie be an adhering to some private Opinion or Error in Faith, then the Church of *Rome* is in the Heresie; for the Faith that was held among the true Churches, was that which did overcome the world, and give victory over sin; and Faith in Christ was that which onely gave an interest into the Kingdom of God; but Cardinal *Bellarmine* (a chief Pillar of your Church) hath asserted this for the Doctrine of the Church of *Rome*, *That a man hath a two-fold right to the Kingdom of God, first by the merits of Christ; Secondly, by the merits of man's good works, or works of supererogation*: And this is an adhering to a singular Opinion, and is an Error in the Faith that was generally held in the true Churches of Christ, as witness, *He worketh in us to will and to do*, viz. *Christ*. So that there is nothing appropriated unto the creature as a creature.

3. This is an Error in the Faith of the Church of *Rome*, who teacheth, and are taught, That there is a place called *Purgatory* in which men are cleansed from some light faults, or venial sins; and this is contrary to the faith of the true Christian Churches,

Churches, and is no leſs than Hereſie; for the true Church, or Churches of Chriſt, taught, *That the blood of Chriſt alone cleanſeth from all ſin*, and that *he is* (to wit, Chriſt) *the propitiation for ſin, and the everlaſting Sacrifice and Offering*; but you have other Offerings, as the Sacrifice of the Maſſe, which you call an unbloody Sacrifice, which is contrary to the faith of the Chriſtian Church in Chriſt's and the Apoſtles days, and therefore is Hereſie.

Again, praying for the dead, and praying to Angels, and worſhipping of Images, is abſolute Hereſie, and contrary to the Faith and Doctrine of the true Church of Chriſt.

4. And as for Schiſm, the Church of *Rome* hath ſeparated from many other churches in their practice, and alſo have excommunicated them as *Schiſmaticks* and *Heretick*s, witneſs the Eaſtern churches, the church of *Cæſaria*, and divers others, as about your *Lent*, your faſts, feaſts, and invented holy-dayes, which the true Church of Chriſt did not allow of; but you have brought thoſe things in as Apoſtolical, and excommunicated all the reſt that would not bow unto you: As for example, about the Feaſt of *Eaſter*,

the time when it ſhould be celebrated, though *Victor* the Biſhop of *Rome* excommunicated all the Eaſtern Churches becauſe they did not accord with *Rome*, *Euſeb. Lib.* 5. *cap.* 23. At which *Irenæus*, Biſhop of *Lyons* in *France*, ſharply reproved him, *ibid. cap.* 23

So in many more things which I ſhall not now ſtand neither to trouble my ſelf nor the *Reader*, which the church of *Rome* hath departed in her practice from the primitive Church, as you may ſee farther in a Book entituled, *The Glory of the true church diſcovered*; Publiſhed by *F. H.*

And whereas the Author deſires to be ſatisfied *by what General Councils ſhe was ever condemned, or which of the Fathers wrote againſt her; or* 3*dly, By what Authority ſhe was otherwiſe approved.*

Anſ. Becauſe the Author is ſo confident in his aſſertions, as though they were unanſwerable, I return this ſhort anſwer, which if I hear any more from the Author, may be amplified.

For inſtance, In the year 287. there was a Council of Biſhops called at *Sinviſſa*, where the Pope was condemned

(which

(which your Church hath taught could not err) for ſacrificing to Idols.

At a Council held at *Carthage* decreed, That Clergy men ſhould not meddle with temporal affairs.

At a Council held at *Valentia* in *France*, a Decree was made that Prieſts ſhould not marry; and theſe were called Chriſtians, and ſome of *Rome*'s Viſible, Univerſal Church.

And this was again reproved and condemned in the firſt Council held at *Toledo* in *Spain*, they decreed that Prieſts ſhould marry. And now *Rome* look to thy unity.

Again at a Council held at *Ceſar Auguſta*, accurſed all them that eat not the Sacrament in the Church, but the church of *Rome* hath decreed that it may be kept, and ready to carry abroad to ſick people, and upon other occaſions, out of the Church.

At a general Council at *Conſtantinople*, decreed, That *Mary* ſhall be called the Mother of God; as though God were generated by natural generation, which is Blaſphemy.

The Council of *Armenium* decreed for the *Armenians*, That Chriſt was not God.

The Council of *Chalcedon* (which was one of the four Councils that Pope *Gregory* compared to the four Gospels, and that their Decrees were sure and certain as the Scripture, yet) Pope *Leo* did not stick to condemn it, and all of them as unadvised, *viz.* the whole Council.

So Councils have erred, as is evident; and that which some have decreed for Apostolick Doctrine since the Apostles dayes, other Councils have condemned as Heresie, though called Christians as well as the Church of *Rome*; and yet they have condemned that which some Councils did allow.

So the Pope hath erred, the Councils have erred, as is manifest in what I have said, that I shall not trouble my Reader in large things, which I could, and might do upon another occasion, if I hear any more from the Church of *Rome*.

2. *By what Authority she*, (viz. the church of *Rome*) is reproved. In short, *Leo* the fourth, Bishop of *Rome*, made void the the acts of *Adrian*, Bishop of *Rome*. *Stephanus* made void and abrogated the Decrees of *Formesus* and *Sabian*, Christ's Vicars so called; commanded that

Pope

Pope *Gregory* (another Vicar; ſo called) his Writings and Decrees ſhould be burned. And all theſe beſore-mentioned did ſay, and the Church of *Rome* holds it as ſuch, that they were *Peter's* Succeſſors. So here one Father or Head of the church, as they reckon the Biſhop of *Rome*, hath confounded another.

3. The *Nicene* council determined, That Images were not onely to be placed in the churches, but alſo worſhipped; and the then Pope ſaid, that Images were laymens Calenders.

The *Latterane* council under *Julius*, did repeal the Decrees of the *Piſſan* council: The *Bazil* council decreed that a council was above the Pope; but the *Latteran* council decreed, that the Pope was above the council, that he that ſhould think otherwiſe, ſhould be counted a Heretick: Yet the *Bazil* council aforeſaid, decreed, that they that judged that a council was not above the Pope, were Hereticks. And yet the Church of *Rome* layes claim to viſibility and univerſality over all the World, and yet one as diſtinct from another, as black is to white, and is as unſuitable as Snow is in Summer, or Rain in Har-

Harveſt. One word more, and I have done.

Boniface the eighth, a great Father of the Church of *Rome*, and a Pope, *That no man in the World can be ſaved, unleſs he be ſubject to the* Roman *Church, like this Author.* And Pope *Paſchal* thus ſaid, *That no Council could make Laws for the Church of* Rome.

And ſo much of General Councils, and of the confuſion of the Church of *Rome*; a few words more of *Synods*, and I have done.

1. *Bernardus* ſaith, the Church of *Rome* was polluted with many Superſtitions; that the Biſhops were biters of the Sheep, rather than true Shepherds: *Sometimes* (ſaith he) *I have admired that there ſhould be a Trayter among the twelve Diſciples, but now I much more wonder that among ſo great a company of Biſhops and Prelates, one upright Diſciple cannot be found,* Apop. Chr. Lib. 13, p. 260.

Gregorius Theologus, who lived about three hundred years after Chriſt, did determine never to come more at Councils or Synods, *Becauſe* (ſaith he) *there*

there comes more evil than good out of them; for the contention and ambitionſneſſe of the Biſhops is above meaſure, ſaid he, Anno 300.

D. Paraus ſaid, *Often hath the Truth ſuffered wrong in Synods, becauſe all that were aſſembled, agreed in one error, ſo that Truth came to be paſſed by with ſilence*, Iren. pag. 57.

Again, *Gregorius Nazianzius* uſed to ſay, That he never had ſeen any good end of any Council or Synod, *Vide Inſt. Clav. 4 Lib. 9. cap. 11.*

And ſome Synods have ſaid, That *remedy was not to be expected from the Clergy, who were the cauſe of the Diſeaſe*, Anno 1616.

So the Author ſaith, *Whoſe company did the Church of* Rome *leave? And from whom did ſhe go forth? And where was the Church that ſhe did forſake, that ſhe ſhould be counted* Heretical *and* Schiſmatical?

I ſay, She left the company and ſociety of the Primitive Church in Chriſt's and the Apoſtles days, and ſhe

ſhe went forth from the reſt of the Churches that were planted, as I inſtanced; The Church of *Rome* in the year 193. did excommunicate all the Eaſtern Churches: *And where was the true Church that ſhe did forſake?* ſaith the Author. Not onely one, I ſay, but many, to wit, The Doctrine that the Apoſtles had laid down and preach'd at *Antioch*, at *Philippi*, at *Corinth*, at *Epheſus*, and the reſt of the Churches of *Aſia*.

And ſo the Church of *Rome* is proved to be an Apoſtate, in the *Apoſtacy*, in Hereſie, in Schiſm; ſo that there is an abſolute defection from the Life and Power of God which was manifeſted in the *Apoſtles dayes*, and therefore the church of *Rome* is not the true Church.

What I have ſaid as to the Doctrines and Grounds which have been laid down by the *Author*, I ſhall refer it, and the anſwer, unto Gods Witneſſe in every man's Conſcience; and if I hear any more of the *Author*, his great Boaſts, or ambitious

ous challenges, which may reach to all that do diſſent from the Church of *Rome*, as to be Hereticks, I ſhall engage in the ſtrength of the Lord to vindicate the Truth, however oppoſed, and ſhall further (if God permit) be ready to give a more large and full anſwer unto the Doctrines, and Practices, and Worſhip of the Church of *Rome*, and prove them to be contrary to the Scriptures, and the *Apoſtolick* Doctrine, and the Faith that was once delivered unto the Saints.

So in what I have ſaid, I hope may convince the *Authour* of his vain aſſertions, and them that are enclined towards *Babylon*, it may put a ſtop to that which would too readily cloſe with every thing which goes under the name of *ANTIQUITIE*.

But in what I have ſaid upon the whole matter, I hope will be ſufficient unto all who read with a ſingle Eye, without prejudice; and unto ſuch I ſay, The Lord give them

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an Underſtanding, that they may ſee and diſcern the way which leadeth to Life and Felicity, from that which leadeth to the Chambers of Death, and the pathes that take hold on deſtruction.

FINIS.